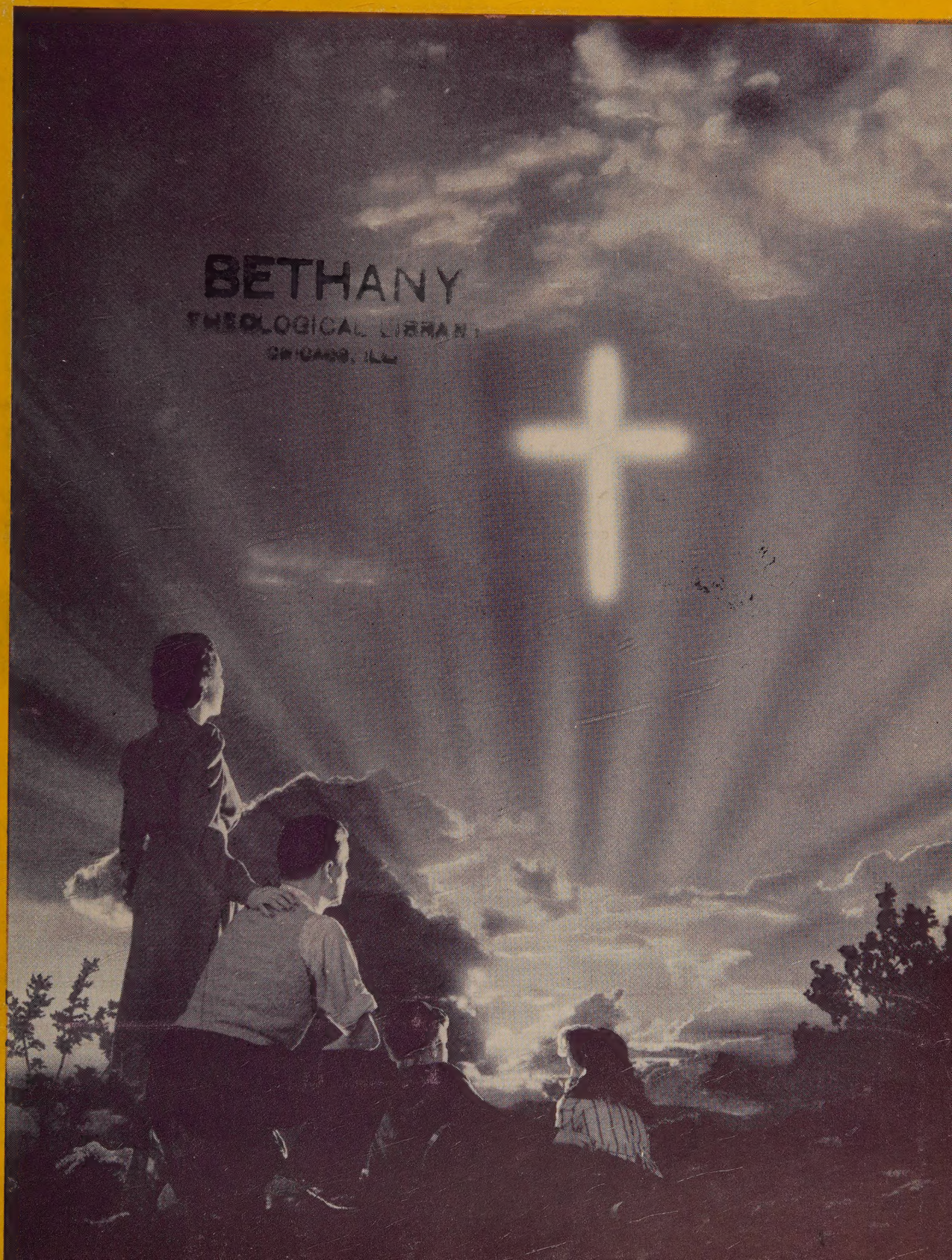
5-6

Shepherds

MARCH, 1951



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IN EVERY CHURCH---AN ACTION PROGRAM IN EVANGELISM

From Now Until Easter

Everybody Wants to Come
To Church on Easter

Why Not?

Easter is THE GLAD DAY of Christianity

Sing with all the sons of glory,
Sing the resurrection song! . . .
Life eternal! Heav'n rejoices:
Jesus lives who once was dead;
Join, O man, the deathless voices,
Child of God, lift up thy head!

Your church gives you a cordial invitation to attend church and Sunday school on Easter; it even urges you to do so.

Your church just as cordially and urgently invites you to its services every Sunday from now until Easter.

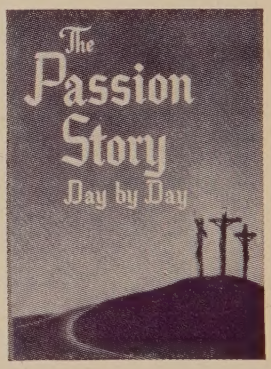
Build up Easter joy and faith, and experience the power of the resurrected life now.

"See You in Church Sunday"

2-color card, ideal for mailing
$1.00 per 100

Helpful suggestions were given in February *Shepherds*. Additional aids and essential tools are listed throughout this issue.

The Passion Story--Day by Day
***by* HOWARD W. ELLIS**



This beautiful 2-color, 24-page picture booklet depicts the last week of Jesus' life. Contains 17 world-famous paintings with scriptural settings and interpretations. Will give new meaning to Holy Week.

25¢ each; 6 for $1.00; 10 or more, 15¢ each

Plain envelopes for mailing THE PASSION STORY—DAY BY DAY, 1¢ each.

KODACHROME SLIDE SET of pictures in above booklet $8.00 the set.

1908 Grand Avenue **TIDINGS** **Nashville 4, Tennessee**

SHEPHERDS

March, 1951
Vol. 5—No. 6

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Assistant*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for the members of their Membership and Evangelism Committees, looking toward the building up of their membership and a constructive program of evangelism, at the rate of seven subscriptions for $10.00.

Single copies, 15c. Quantity orders of a single issue, as long as the supply lasts, 10c each.

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Deepen the Spiritual Life of Your Members During Holy Week and Easter

For Lent and Easter

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_____	**MY CHURCH ATTENDANCE RECORD** — 50¢ per 100 (This card allows a person to check his own attendance, Sunday by Sunday, during Lent)	_____

Leaflets

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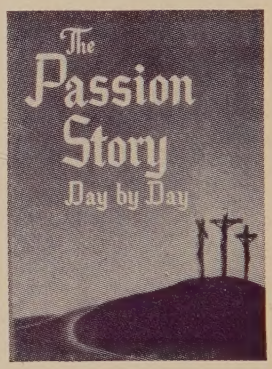

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"See You in Church Sunday" posters, stickers, letterheads, and cards are printed with rich blue ink

NUMBER			AMOUNT
_____	**SHEETS OF STAMPS,** saying "See You in Church Sunday"	25¢ per sheet of 100	_____
_____	**POSTERS** (14x11 inches) saying "See You in Church Sunday" Two-ply cardboard, for advertising in stores and other public places.	5¢ each	_____
_____	**WINDOW STICKERS** (4¼x3⅛ inches) Put a sticker in the window of every home and automobile.	50¢ per 100	_____
_____	**SMALL STICKERS** (same size as at top of this page) For sticking on letters, letterheads, automobiles, etc.	50¢ per 100	_____
_____	**LARGE MATS** (2 column—about 4x3 inches) For newspapers and other advertising.	15¢ each	_____
_____	**SMALL MATS** (1 column—same as at top of page) Be sure and furnish your newspaper articles on "See You in Church Sunday"	15¢ each	_____
_____	**LETTERHEADS** (8½x11 inches) with "See You in Church Sunday" emblem Excellent for sending out a letter on church attendance. Use your regular church envelopes for this.	75¢ per 100	_____
_____	**BUTTONS**—Celluloid "See You in Church Sunday" buttons For pinning on coat lapels, shirts, dresses, etc. Will stimulate attendance, especially among children and youth. Order in lots of 50 or 100.	$3.00 per 100	_____
_____	**"YOUR CHURCH IS CALLING YOU"** A "See You in Church Sunday" invitation card suitable for mailing or carrying to homes.	60¢ per 100	_____
_____	**"THE CHURCH HELPS MY FAITH,"** a card, 5½x3½inches	60¢ per 100	_____
_____	**INSTRUCTIONS FOR VISITORS** A booklet that every "See You in Church Sunday" loyalty attendance visitor should have in advance. It will be his inspiration and guide.	5¢ each	_____
_____	**WORKER'S AGREEMENT CARD** for enlisting the workers. If the worker signs a duplicate card for himself, it will be helpful.	50¢ per 100	_____
_____	**CHURCH LOYALTY COVENANT CARD**	50¢ per 100	_____
_____	**LOYALTY ASSIGNMENT ENVELOPES** For making assignments to the visitors and receiving their reports. Order in multiples of 25.	60¢ per 100	_____
_____	**I GO TO CHURCH SUNDAY.** New leaflet by Dr. George W. Crane This leaflet by the eminent newspaper columnist should be in every home.	$1.50 per 100	_____
_____	**LET'S GO TO CHURCH,** four-page leaflet that pastors like	$1.00 per 100	_____
_____	**WHY I GO TO CHURCH,** reprint of a famous article from *Coronet*	$1.00 per 100	_____
_____	**I BELIEVE IN THE CHURCH.** A giving of reasons for belief in the church.	$1.50 per 100	_____
_____	**WHEN YOU ATTEND,** a card on church attendance for mailing or handing out	60¢ per 100	_____
_____	**I WILL UPHOLD THE CHURCH.** 24-page booklet for Methodists by Homer J. R. Elford.	10¢ each; 12 for $1.00	_____
_____	**MOVIE TRAILER NO. 1** (40 seconds) "See You in Church Sunday." Nondenominational.	$7.50	_____
_____	**MOVIE TRAILER NO. 2** (30 seconds) "See You in Church Sunday." Nondenominational.	$5.00	_____
		Total Amount of Order	_____

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( ) Payment Enclosed ( ) Charge to treasurer ( ) Charge to my account

Rev., Mr., Mrs., Miss NAME

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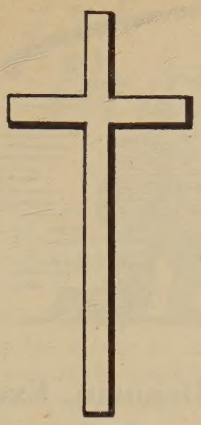
Church Treasurer

Address

Date _____ Order placed by _____



A Call to Special Prayer

To Emphasize the Bishops' Call to Prayer

On this, the threshold of a new half century, the greatest need of the world and of our nation today lies in complete consecration, commitment, and contact with God. The greatest need of America is a generation of praying men, women, and children.

Our times demand prayer. Nothing but prayer will be of any avail. Outside of God all is bewilderment and frustration. In God and His Christ there is peace, purpose, and power. Christ in us is our only hope.

The Bishops of our Church have issued a clarion call for Methodists "and all others who will" to pray—to pray not just once, or twice, but to "pray daily, in private and in public" over and over again, that our world might be reborn. Ours must be prayers of repentance; ours must be prayers that we might discover God's purpose; ours must be prayers that we might commit ourselves to the carrying out of His purpose.

Therefore, we of the Southeastern Jurisdictional Convocation do earnestly beseech the Methodists of our nine great sovereign states and the republic of Cuba, and "all others who will," to pray and to keep on praying that God may hear from heaven, forgive our sin, and heal our world. Let our churches, one and all, set for themselves special prayer occasions. Let our people, pastors, and laymen, observe stated times of prayer. Let prayer groups be formed that will meet regularly and frequently in persistent, persevering prayer. Let all our people pray until prayer becomes their outstanding holy habit, the very form and fashion of their souls.

Let this begin now and continue throughout the Lenten season, and on and on, that victory, spiritual victory, may be ours through the power of the resurrected Christ.

To your knees, O Methodism!

Adopted by the Southeastern Jurisdictional Convocation, January 5, 1951, at Savannah, Georgia.
Submitted to the Convocation by the Jurisdictional Board of Evangelism, Z. T. Johnson, Chairman; J. W. Leggett, Jr., Secretary.

... and the Power that Redeems

By Harry Denman, Executive Secretary
General Board of Evangelism

Since Christmas the newspapers have been telling us how some Americans commemorated the birth of Jesus Christ our Saviour.

Mr. Westbrook Pegler says, "That night (Christmas), in New York, in the 50's and along Park, Madison and 5th avenues, and Lexington and 3rd as well, young men and women were reeling drunk, squawking and vomiting in a horrifying spectacle while the pictures were still trickling into our papers of American corpses rolled aside on a Korean road and of American soldiers, with their little carbines at the ready, warily treading their way of sorrow with ghastly expressions on their tired faces."

Listen to George E. Sokolsky: "I had a very difficult time getting a taxi, and upon inquiry I discovered that on the eve of Christmas many taxi drivers take to the garages when the Christmas office parties break up. They don't like the drunks, particularly drunken women, who dirty their cabs and sometimes leave without paying. They also dislike quarrelsome men who forget where they live.

"Now, that is in New York and I suppose other large cities, but it is not Christmas. The office party has become a pollution of Christmas, a pagan revival of the feast to Bacchus. It may bore you to be reminded of high purposes, but the madness of the 1920's will surely die in the 1950's.

"You say, let's have fun while we can! It is not a question of fun; it is a question of a lost horizon, of a nation that is suffering its first great military defeat and does not recognize it or its consequences.

"Those sons of ours who lie in the Korean snows have as much right as we have to fun and life, to homes and little children. Think of them, sometimes. Each one of them might have been you or your son or your youngest daughter's husband.

"They are entitled to be mourned, if not in deep sorrow, surely in the resolve that they shall not have thrown their young lives into the Korean snow for nothing.

"Christmas is a religious holiday with overtones of feeling even for those who are not Christians. It is a joyous but not a raucous holiday. It is a festival but not a debauch. It is a gift-giving time, but not a gargantuan madness. It is a glorification of the ideals of love and peace, not of license and lewdness. It is the holiday of children in families."

The newspapers told us of the large number of persons in America who were killed on Christmas day, not by an atom bomb, but by persons who thought that gasoline in the car and alcohol in the driver made a good combination—but they found to their sorrow that they do not.

Some newspapermen called it "our Black Christmas." We can thank our Heavenly Father that not all Americans made Christmas a drunken debauch. Some went to church to pray. Some worshiped Christ at home in family services.

The Bishops of our Church have called us to prayer.

It is time for us to pray. We need to pray in our homes, in our offices, in our manufacturing plants, in our stores, and in our churches. We need to pray for forgiveness for trusting in gold instead of God, for having more faith in self than in our Saviour, and for indulging in the unholy things of life more than obeying the Holy Spirit in our dail living.

We need to leave the far country o living as swine and come back to th fellowship of our Father's house. W need to confess to Him that we hav sinned and are not worthy to be Hi son. We need forgiveness. We nee faith, and we need to become a forc for righteousness.

We need to be cleansed. We need t consecrate ourselves to Christ and w need to be concerned about ever person.

All of this will happen if we becom a praying nation. Those who pray hav forgiveness, faith, and force. Those wh pray are cleansed, consecrated, con cerned, and courageous.

The man whose trust is not staye in God is full of fear. Today we ar full of fear. Why? We have quit pray ing.

The early church could defy the San hedrin because its faith was in God an it was a praying church.

Luther could defy a decadent churc because his faith was in God and h prayed many hours each day.

The army of American colonies coul defy the armies of England because w had a praying general.

A praying nation is a nation of faith A praying family is a family of faith A praying church is a church of faith and action. A praying individual is person of faith and force.

Let us become men and women o prayer.

Jesus had great faith because h prayed. Jesus was a person of actio because of his faith. Let us be like ou Christ.

The Times Call for A Prayer Movement

By G. Ernest Thomas
Director Spiritual Life

The year 1951 dawned upon a nation re conscious of the need for prayer in any other generation in American tory. But even more impressive than awareness of need was the fact that llions of people actually prayed. urch members heard the summons to ayer by the President of the United ates, by the President of the National uncil of Churches, and by the Council Bishops and the Board of Evangelism The Methodist Church. As if they re aware of the tragic conditions der which we are living, the news- pers and the radio stations joined in plea for all the people to seek the esence of God through prayer.

Thousands of churches observed the t day of 1950 with services devoted special prayer. Watch Night observ- ce became a time of individual and tional self-examination. District perintendents joined with their pas- s in pleading for a return to the pentant spirit which is the necessary rerunner of a vital spiritual awaken- g.

The eagerness with which the people sponded to the call to prayer indicated at confidence in purely human ength is ebbing away. The fears ich are a normal part of the experi- e of most individuals were augmented a growing terror lest the tense in- national situation break out of the ody Korean peninsula to sweep oss the earth. Families prayed for the n and boys in the armed services. urches set aside special periods for ayers in behalf of world peace.

The response to the Call to Prayer in- ates that there is a new and different od abroad in the nation. Some people willing to use prayer as they might a magic wand; but many, many ers are honestly searching for the y by which they can gain the power y need through prayer.

All of this creates a unique oppor- ity for those who are concerned with task of winning America for Christ. is evident that a Christian America st be a praying America! The wide- spread eagerness of people in every part of the nation to pray constitutes a thrilling challenge. A GREAT PRAYER MOVEMENT will sweep across the nation if there is an earnest and sincere desire for it by the clergy of America. It will surely come if the ministers will give leadership to the vast host of people who are pleading to be shown how to pray, who are asking for what they should pray, and who plead to be given special opportunities when they may be with others sharing their longing to know God better.

There are voices raised on every hand to declare that we are approaching an

hour of Religious Revival. The response to the United Evangelistic Missions, and to some of the mass endeavors conducted by local and interdenominational groups, indicates that the tides of spiritual concern are rising. But there will be no widespread Religious Revival without a great Prayer Movement to undergird it. The possibilities of a spiritual awakening will be dissipated in a concern for a program unless it is accompanied by a Prayer Movement which reaches the homes and hearts of millions of people.

The Minister's Part

A nation-wide Prayer Movement may begin with the laity. History records the fact that spiritual awakenings have often grown out of the prayers and consecration of the laymen. But the ministers of the churches of America are the ideal instruments for God to use in reclaiming the loyalties of men. If the preacher will demonstrate in his personal life that he is a man transformed by the power of prayer, and if he will lead his people into a similar spiritual experience, a Prayer Movement will sweep across America.

1. Let the preacher pray on his knees in his study as he has never prayed before. Let him keep—as do many effective pastors—a prayer list including the causes and individual needs which are on his heart. Let him mention them every day in his prayers.

2. Let the preacher use every opportunity for public prayer as a time when mere words will become secondary to the conviction that a man is talking with God. This does not mean that the prayers should be longer. Many public prayers are already too long. But they should come from the lips of a man who has met God in the quiet of his own devotions, and who radiates the sense of an intimate fellowship with God.

3. Let the preacher pray in every home where he goes to call. The best contribution which any man can make to a home is to leave behind him the benediction of God's Presence. Most of the ministers who follow the custom of praying when they visit testify that the people prize the memory of that prayer beyond almost any other service which he is able to render.

4. Let the preacher seek out occasions to pray with the leaders in his church. More businessmen—and a multitude of devoted women—will respond to the invitation of their pastor to pray for their church and for their world. It may be done as easily in an office as in the more favorable atmosphere of a church parlor or a home.

5. Let the preacher gather together groups of interested people into Prayer Circles. Many of the churches in America which are revealing an influence and power in the community are churches in which there are numerous Prayer Circles. It may be a group of women meeting each Tuesday morning, or businessmen meeting in an office, or the youth meeting before the Youth Fellowship, or

members of the Official Board meeting before the evening service.

What the preacher does himself, and how he leads others, will count mightily in the creation of an atmosphere favorable to prayer.

The Layman's Part

The layman's part in the growing PRAYER MOVEMENT begins in the home and in his own devotional life. He will pray before he goes to bed at night, or when he awakes in the morning. He will lead his family in saying grace before meals, and in an appropriate family devotion every day. But he will do even more than that.

1. The layman who is concerned with the hope of the transformed world will strengthen the hands of his pastor as the pastor leads the church into a deeper spiritual experience. All too often the preacher can find no one whose interest goes beyond increasing the membership and attendance, or in paying the bills. Many ministers yearn for the fellowship of church members who will show they are interested in prayer and Bible reading and in the holy habits of faith.

2. The layman can take his place in a Prayer Group. If there is no such group in his church he can organize one. It doesn't take many people to make an effective Prayer Circle. Often two men at prayer are as powerful a force for God as 10 men who meet as a committee.

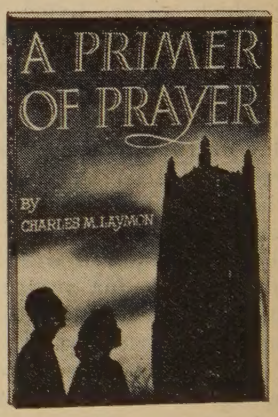
3. The layman can put Christ first in his business and social relationships. A great Prayer Movement cannot grow upon the foundation of the selfishness, the prejudice, and the jealousy which characterize the actions of many Christians. To give one's heart to Christ, and one's life to His service, is the key which unlocks the storehouse where the treasures of prayer are to be found.

Will a PRAYER MOVEMENT sweep across America as forerunner to a mighty Spiritual Revival? It can happen. And it *will* happen if we are responsive to the insistent call which God is making for all of us who confess the name of Christ to walk closely with Him every day in the fellowship of Prayer.

Guides to a Deeper Prayer Life

A PRIMER OF PRAYER

by Charles M. Laymon



Designed to make prayer an inspiring experience in the life of the "average layman," this book provides practical guidance and spiritual enrichment for these days. 96 pages. 12 chapters. Attractive 2-color cover. 35c per copy. 25 or more, 25c per copy. Quantity orders to one address.

SOME SECRETS OF PRAYER

by Ray W. Ragsdale

This illustrated leaflet contains a practical discussion pointing up various ways in which to make one's prayer life increasingly vital. $2.00 per 100.

PRAYER CIRCLES CARD

For individuals and groups, this card contains the recipe for a revival of spiritual life. It provides space for a prayer list, contains prayer suggestions, prayer scriptures and topics, and a prayer pledge. Stimulates spiritual growth. $2.00 per 100.

DAY BY DAY WITH GOD

A leaflet to strengthen the "new" Christian and help him in his prayer life. $1.00 per 100.

1908 Grand Avenue **TIDINGS** **Nashville 4, Tennessee**

CHECK LIST

For a Successful

✓ NATIONAL WEEK OF VISITATION EVANGELISM

February 25—March 1

Of course you want to participate in the National Week of Visitation Evangelism. Here is a helpful list of steps necessary to make your week most effective.

As a pastor, check to see that each matter has been fully cared for.

☐ 1. The *dates* are set—

February 25—March 1 (or a more convenient nearby week)—The calendar is clear, and everyone participating has been properly notified.

☐ 2. Sufficient *materials* have been ordered—

If not, an immediate air-mail order to TIDINGS, 1908 Grand Ave., Nashville, Tenn., will still get materials to you.

☐ Be certain to have a TURN OVER CHART, "THEY WENT FORTH—TWO BY TWO," for the training of laymen.

☐ Check materials needed with *Shepherds* magazine order form.

☐ 3. *Sufficient Prospects*—

I have a list of prospects equal to at least a third of my membership. Do I still need to find more prospects? Have I covered every source in a Religious Census or every other source in the church school and the community?

☐ 4. Prospect and Assignment *Cards* ready—

I have the names of my prospects properly placed by families on my Prospect and Assignment Cards.

☐ 5. Enlisted *Visitors*—

I have sufficient visitors enlisted to cover my prospects. 20 visitors (10 teams) are needed for each 100 prospect families. Enlist remainder of visitors during February—Enlist them to serve *every one* of the four nights.

☐ 6. *Supper Training School and Visitation*—

All arrangements are made for four nights of suppers—6:00 P.M., Monday through Thursday. Have I urged my visitors to be prompt in attendance, and are they committed to all four nights of visiting?

☐ 7. Pair Teams—Have *assignments* ready—

Be ready for first night with teams paired, and eight to ten Prospect and Assignment Cards for each team.

☐ 8. On a *Circuit*—

Plans are carefully made for each church on the charge. All are operating at same time or each is operating in a separate week. A charge of four churches can have four weeks of Visitation Evangelism running consecutively.

☐ 9. *Follow-Up* Plans—

Am I ready with a plan to continue Visitation Evangelism until Easter—with a Fishermen's Club meeting several times before Easter?

☐ 10. *Reception* and *Assimilation*—

Plans are ready for training classes, reception into Church membership, and assimilation into active churchmanship.

☐ 11. *Additional* Preparation—

In my particular charge, are there other things that are necessary to make this the most effective week of winning people to Christ and membership in the church? My plans are ready and undergirded with prayer.

Preparation Is Half the Battle: Victory Can Go Only to the Prepared

How Districts Reached Goals

Shasta District—California-Nevada Conference

Norman B. Callaway

On being advised that the Shasta-Nevada District of the California-Nevada Co ference had one of the highest ratios of members received in proportion to th active membership of the district during the Conference Year 1949-1950, th District Superintendent, Norman B. Callaway, had the following to say:

"Credit must be given where credit is due for this increase of one for eac 8.6 active members on the district. This credit goes to the pastors and church which have considered evangelism in its proper relationship to the total minist of the Church. At the District Conferences and other contact meetings with th men and churches of the district, the superintendent emphasized the importance keeping the churches advancing and effective at all points. Evangelism as suc did not receive emphasis out of proportion to the other phases of the Church ministry.

"The superintendent stated that in some instances special evangelistic cam paigns of the visitation type had been conducted, either under the direction of th Conference Director of Evangelism, Mahlon B. Young, or visiting ministers train by the Conference Director. Some churches did effective work just by consta effort at this point.

"The superintendent points out that in situations where new members are r ceived on confession of faith in larger numbers the churches receiving them ha been served by the present pastors for more than one year and, in some instance for a period of as many as five years. This confirms his conviction that the mo effective work in any of our churches at all points of the Church's ministry accomplished through longer pastorates."

Central District—West Wisconsin Conference

Paul B. White, Superintendent of the Central District, West Wisconsin Conference, explains how his district exceeded the "1 for 14" goal during the past year. His plan of action follows:

Paul B. White

1. Central District adopted a 10% membership goal in its fall meeting each of the last three years.

2. Most churches on the Central District adopted a 10% membership goal in their First Quarterly Conferences, on the recommendation of their local Church Committee on Membership and Evangelism, together with a plan for evangelism to provide a net gain despite the natural losses that come through death and transfers and to overcome the handicap which comes from the persistent non-accession churches. (Each year the number of non-accession churches decreases.)

3. Ministers were aided in year-around emphasis at Area Pastors' Schools early in September, 1950, under the leadership of G. Ernest Thomas of the General Board of Evangelism.

4. Ten Sub-District Training Conferences (two in each sub-district) for local Church Membership and Evangelism Committees, September 11-15, 1950, stimulated local groups with interest and zeal. Conference and district secretaries served as leaders.

5. A School of Evangelism was held at LaCrosse, November 7-9, under the sponsorship of the Conference Board of Evangelism, emphasizing Preaching and Visitation Evangelism, with practical work in churches within a 50-mile radius. (School is held in district in alternate years.)

6. An Evangelism Retreat for pastors of the Central District was held January 2-3, 1951, with Dr. G. Ernest Thom as leader, to assist pastors in preparation for Evangelism in Lent and National Week of Evangelism, February 2 March 1, 1959. (The Retreat is held alternate years.)

7. Each pastor makes a post-Easter report to his district superintendent on decisions, accessions, and plans for a similation.

8. Two churches on the district already report 20 per cent increases: Mauston; and Asbury Church, LaCrosse.

1950 EVANGELISTIC RATIOS OF THE ANNUAL CONFERENCES COMPARED WITH THE 1949 RATIOS

The Evangelistic Ratio is the number of active members required to win one new member on profession of faith, from preparatory membership, and from other denominations. Thus in the table, on the first line, for every 6.1 active members that Puerto Rico reported in 1949 one new member was received on profession of faith during the Conference Year ending in 1950. This is an Evangelistic Ratio of "1 for 6.1." Thus the Conferences with the lowest evangelistic ratios are the ones with the best evangelistic records.

The goal for 1950 was "1 for 14.0." Twenty Conferences more than attained this goal, having lower than "1 for 14.0" ratios.

Conferences	*1950*	*1949*
Puerto Rico	6.1	7.6
Oklahoma-Indian	8.6	5.6
Louisiana (C)*	9.0	13.4
West Virginia*	9.9	14.0
Tennessee (C)	11.1	11.2
California-Nevada	11.2	10.6
Oregon	11.2	14.0
Rio Grande	11.3	13.1
Wyoming State	11.3	14.3
Lexington	11.6	12.5
Pacific Northwest	11.7	11.8
Dakota	11.9	14.0
East Tennessee	11.9	11.9
Latin America	12.0	16.2
New Mexico	12.1	13.1
Florida (SE)	12.9	15.0
Idaho	13.0	25.6
Southern California-Arizona	13.3	13.6
West Wisconsin	13.5	15.9
Washington	13.6	17.2
Indiana	14.2	19.1
Philadelphia	14.3	19.2
Colorado	14.4	16.1
Genesee	14.4	16.7
Montana	14.4	15.5
New York East	14.4	18.1
Wisconsin	14.5	14.5
Central Alabama	14.6	13.7
Delaware	14.7	16.8
New Jersey	14.7	18.9
East Oklahoma	14.8	15.9
Detroit	15.1	15.9
Minnesota	15.2	16.0
Michigan	15.3	16.8
Texas (SC)	15.3	17.4
North Indiana	15.6	18.1
Rock River	15.8	15.2
St. Louis	15.9	17.8
Southwest Missouri	16.0	19.3
Texas (C)*	16.0	22.9
Kentucky	16.3	16.7
West Texas (C)*	16.4	18.5
Northwest Indiana	16.9	17.2
Nebraska	17.0	19.7
Central Kansas	17.2	21.2
Holston	17.3	17.8
North Dakota	17.3	13.4
North Iowa	17.3	20.4
Ohio	17.3	17 7
Mississippi (SE)	17.4	20.2
West Oklahoma	17.8	19.4
Louisville	17 9	19.9
New England Southern	18.0	18.5

	Conferences	*1950*	*1949*
54.	Iowa-Des Moines	18.4	23.4
55.	Southern Illinois	18.4	19.3
56.	Wyoming	18.4	20.2
57.	Northwest Texas	18.6	19.9
58.	Baltimore	18.7	19.6
59.	Kansas	18.7	26.3
60.	Northeast Ohio	18.7	17.2
61.	Erie	18.8	19.0
62.	Illinois	18.9	23.8
63.	North Arkansas	18.9	21.3
64.	New England	19.3	19.3
65.	Central New York	19.6	21.4
66.	Northern New York	19.6	18.3
67.	Louisiana (SC)	19.7	24.2
68.	New Hampshire	19.8	28.8
69.	Central Pennsylvania	19.9	34.1
70.	North Texas	20.0	21.8
71.	Southwest Texas	20.0	19.3
72.	Virginia	20.0	22.3
73.	Newark	20.1	15.3
74.	South Georgia	20.2	21.4
75.	Missouri	20.3	24.0
76.	Peninsula	20.5	22.9
77.	New York	20.8	20.2
78.	Mississippi (C)*	21.1	15.2
79.	Troy	21.5	21.8
80.	South Carolina (SE)	21.6	22.1
81.	Central Texas	22.0	23.1
82.	North Alabama	22.0	24.2
83.	North Carolina (SE)	22.0	24.9
84.	Western North Carolina	22.2	22.7
85.	Maine	22.3	23.8
86.	Memphis	22.5	24.0
87.	Pittsburgh	22.7	20.7
88.	North Georgia	23.8	24.0
89.	Little Rock	25.1	25.3
90.	South Florida	26.4	
91.	Tennessee (SE)	26.9	25.7
92.	North Mississippi	27.5	29.1
93.	Alabama*	27.7	24.7
94.	Central West	28.1	19.3
95.	Upper Mississippi	28.2	22.1
96.	Atlanta	28.7	15.6
97.	Alaska Mission	No Report	
98.	California Oriental	No Report	
99.	Cuba	No Report	
100.	Florida (C)	No Report	
101.	Hawaii Mission	No Report	
102.	North Carolina (C)	No Report	
103.	Pacific Japanese	No Report	
104.	Savannah	No Report	
105.	South Carolina (C)	No Report	
106.	Southwest	No Report	

*This Conference changed from Fall to Spring and had less than a twelve-month year. The Evangelistic Ratio has been adjusted accordingly.

1950 EVANGELISTIC RATIOS OF EPISCOPAL AREAS COMPARED WITH THE 1949 RATIOS

Area	*1950*	*1949*
San Francisco	11.2	10.6
Portland	11.7	17.3
Jacksonville	12.9	15.0
Los Angeles	13.3	13.6
St. Louis (C)	13.6	13.9
Baltimore	13.9	17.1
Denver	14.0	15.8

	Area	*1950*	*1949*
8.	Pittsburgh	14.1	16.9
9.	Wisconsin	14.1	15.0
10.	St. Paul	14.6	15.2
11.	Oklahoma City	15.1	16.0
12.	Detroit	15.2	16.2
13.	Indiana	15.3	18.2
14.	Philadelphia	15.4	19.4

	Area	1950	1949
15.	New Orleans	16.5	19.1
16.	Houston	16.6	17.7
17.	St. Louis (SC)	17.1	19.9
18.	Syracuse	17.1	18.5
19.	Chicago	17.5	19.1
20.	Kansas-Nebraska	17.5	21.8
21.	Des Moines	17.8	21.8
22.	Ohio	17.9	17.5
23.	New York	18.3	18.6
24.	Washington	19.1	23.2
25.	Louisville	19.5	20.4
26.	Boston	19.5	20.
27.	Atlantic Coast	20.2	16.
28.	Dallas	20.2	21.
29.	Nashville	20.2	20.
30.	Richmond	20.7	23.
31.	Arkansas-Louisiana	20.8	23.
32.	Jackson	20.8	24.
33.	Charlotte	21.9	22.
34.	Atlanta	22.1	22.
35.	Birmingham	23.9	24.

32 Episcopal Areas improved their Evangelistic Ratios, which measures their evangelistic success, in 1950.

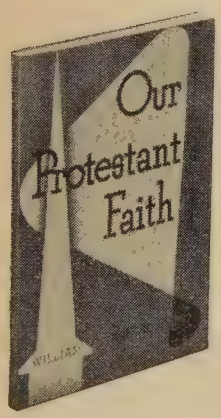
1950 EVANGELISTIC RATIOS OF JURISDICTIONS COMPARED WITH 1949 RATIOS

Jurisdiction	1950	1949
Central	15.2	16.5
North Central	16.6	17.9
Northeastern	17.8	19.2
South Central	17.9	20.1
Southeastern	19.7	21.8
Western	12.6	14.1
WHOLE CHURCH	17.7	19.3

The 1950 Goal was "1 for 14.0" (a ratio of 14.0 or less) on the tables printed herewith.

Twenty Annual Conferences, seven Episcopal Areas, one Jurisdiction, and 101 Districts attained this goal in 1950. The goal for 1951 is the same.

76 Conferences, 32 Episcopal Areas, and all six Jurisdictions improved their Evangelistic Ratios (had lower ratios) in 1950.



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by Charles M. Laymon

In eight concise chapters the author discusses the nature of conversion and our contemporary need for the New Birth. 35c each; 10 for $3.00; 25 or more, 25c each.

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THE CHURCH SCHOOL IN EVANGELISM

jectives

Lead Church School Pupils to Make Decisions for Christ and Church Membership.

Increase Church School Membership and Attendance.

I. LEAD PUPILS TO CHRIST AND CHURCH MEMBERSHIP

ouse and Inspire Teachers

Stress need for personal preparation of each teacher for this important service.

Take advantage of installation of church school officers and teachers for this purpose.

Plan carefully—pray earnestly that it may be a service of genuine dedication by each teacher.

Remember that the attitude of the teacher toward the decision of the church school pupil is all-important.

Church school pupils will come normally and naturally to Christ and the Church if their parents and teachers want them to do so.

Good sermons emphasizing the responsibility of parents and teachers will help greatly.

Place appropriate leaflets in hands of teachers and parents.

Discuss in workers' conference.

Encourage all church teachers and workers to enter into a covenant of daily prayer and Bible reading.

ounsel and Train Teachers

Important as motivation is, it is not enough; teachers need specific help in this most delicate and significant service.

The pastor's greatest service in evangelism in the church school is providing inspiring and practical help to his teachers. It is suggested that he hold two or three meetings with his teachers for this specific purpose.

Encourage teachers to confer with the church school superintendent and the pastor concerning individual pupils and particular difficulties.

e Sound Methods

Teachers should examine lessons and programs with the view to their use in leading pupils to Christ and the Church.

Teachers will need to counsel personally with certain pupils.

Help each pupil to make his own decision real and full of meaning, involving his head and his heart.

A day may be set apart as a time for recognizing decisions which have been made by pupils.

Give unusual attention and preparation to the day for receiving church school pupils into the church. (Many pastors do this on Palm Sunday.)

This day should be preceded by the pastor's training class for church membership.

II. REACH MORE PEOPLE FOR THE CHURCH SCHOOL AND THE CHURCH

Some Background Facts

Membership of Methodist church schools increased one million ten thousand in five years.

A large majority of local church schools shared in this increase.

What we have done we can do again.

There is much to do.

The total Methodist church school constituency in America is approximately seventeen million. Our total church membership is approximately six million. For every church school member there are approximately two in our constituency who have not yet been reached for Christ and his Church.

In every community there are babies, boys and girls, youth and adults yet to be reached for Christ and his Church.

Study the record of your church school during past five years.

Make Careful Plans (The following are suggestive.)

The whole church membership must be interested.

Recognize that the church school alone cannot accomplish these results.

Present to the church school as a whole and to the congregation.

Build a program of improvement in the church school which will make attendance worth-while.

Set goals for membership and attendance.

Select a membership director.

Make a prospect list for each class and department and assign prospects to individuals.

Visit in homes; invite prospects.

Organize new classes and groups in the church.

Consider possibility of establishing outpost classes and organizing new church schools.

Use the Methodist Sunday Evening Fellowship.

Where the building and facilities are already taxed to capacity, consider holding additional sessions of the church school on Sunday.

Suggestions for Promotion

Make unusual preparation for the observance of Christian Education Week this year.

Hold meetings of Workers' Conference and Church Board of Education for discussion and planning.

Present this interest to the official board securing their cooperation.

Clear with the Advance Committee of the local church and use three-minute lay talks at church services.

Display posters.

Appoint a good committee of about three persons to think of new ways of promoting evangelism and increasing

attendance in your church school. This committee should report to Church Board of Education or to pastor and church school superintendent.

Emphasis in the Children's Division of the Local Church

Babies

Visit parents of babies.

Urge parents to take advantage of the Nursery Department of the church school.

Cooperate with pastors in seeing that all babies are baptized.

Enroll these as preparatory members.

Better Facilities for Children

Literature. Methodist church school literature is prepared with the view to growth and development of each age group with reference to decisions for Christ and church membership.

Meeting places. Make a study of the use of the buildings and meeting places for children. Improve places where children meet.

Example: old pictures removed, new ones put up, clean up, paint up in children's room.

Additional Sessions

Where building is crowded, consider use of rooms and equipment over and over.

Two or more sessions per day in same room.

Consider need for additional classes to take care of increased attendance of children.

Teachers of Children

See that the children have adequate leadership and teachers who attend regularly and who make preparation for each class or department session and who have concern for the church and children.

Decision for Christ and His Church

Awake to importance of leading each child to make decisions which culminate in a decision for Christ and for membership in the Church.

Become alert to the lessons in the literature which may be used to encourage children to desire to be Christians and members of the Church.

Training Children for Church Membership

Certain of the church school lessons are designed to give people training for church membership. For example: such units in the Closely Graded Lessons as the following: Unit 1, Part I, "We Go to Church"; Unit 10, Part V, "Our Church Is a Friendly Place"; Unit 1, Part III for primaries, "Work and Worship in Our Church."

Part I, Course IV, for juniors: "Our Church" and Part II, Course VI, "Our Church and Our Country." Also Part II, Course VI, "What It Means to Be a Christian."

Church school teachers should be cooperative in their attitudes and helpful to the pastor in his class of children for training in church membership.

Get Ready for Vacation Schools

The vacation church school will be held after public school closes but the wise church will begin to plan for it in March.

Train Your Laymen
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ome weeks ago, the President of United States appointed a new assador, Mr. Walter S. Gifford, to Court of St. James. In many re-cts this is the most important am-sadorship in the world. The power our nation, our friendship with tain, and the momentous decisions ch must now be made by these gov-ments make it so. Any man might l be overwhelmed upon accepting h a tremendous responsibility.

An ambassador carries on negotia-ns. It is his business to maintain ndly relations, mutual understand-, and a free exchange between his ntry and the one to which he has n assigned.

Let me tell you about other ambassadors who hold portfolios more important than the one which is held by Mr. Gifford. I refer to those who have been chosen as ambassadors of the Kingdom of Heaven to the classes and groups in the church schools all over our country. If we believe what the Bible says, there is no comparison between the Kingdom of Heaven and any nation on earth. Before any nation was, the Kingdom of Heaven existed in the mind of God. It stands exalted above all the nations which have ever been or shall ever be.

You who teach in the church school have been given the high privilege of being ambassadors of the Kingdom of Heaven to a class or to some group in your church. It is your exalted duty and opportunity to carry on negotiations between your class and the Kingdom of Heaven, sometimes between an individual member of your class and the King of Kings.

One may say, "I am overwhelmed by the thought of being an ambassador of God's Kingdom. On the other hand, the little group to whom I am sent is very insignificant—just a Sunday school class or a department of boys and girls."

There is the human way and there is the divine way to look at this. To look at it in the human way, let me mention a man who is much in the public mind today, General Douglas Mac-

AMBASSADORS

A Message to Church-School Teachers

Suitable for a Pastor to Deliver to His Workers' Council and Church-School Teachers

By John Q. Schisler, Executive Secretary
Local Church Division, General Board of Education

thur. You recall those now famous rds of religion which he spoke on the tleship, "Missouri," on the day when e Japanese surrendered. Not long ago, ien he had recaptured Seoul and livered it again to Syngman Rhee, he sed his address by calling upon the sembled soldiers and civilians to join n as he led them in the Lord's Prayer. othing would so greatly impress the ental mind as for this general of ccessful armies openly to proclaim adherence to the Christian faith. ie fact that this layman did not call priest to his side to say the Lord's ayer, but led it himself, as Protest-ts believe a layman may, was not t upon the sensitive spirits of mil-ns of orientals.

Somewhere in the General's boyhood, ne ambassador established a relationship between the boy, Douglas MacArthur, and the Kingdom of Heaven, and it has not been broken. One need not approve all that MacArthur does in order to believe him to be a sincere Christian according to his lights. There are, of course, many other such illustrations. You and I would thrill with great pride if we had been Sunday school teachers of the boy, Douglas MacArthur.

There is the divine way to look at this ambassadorship. Your class is perhaps made up of John, Susie, Mary, Joe, and other very ordinary boys and girls. There is not a Douglas MacArthur among them or among the members of all the classes you have ever taught. But as we all shall some day stand in the presence of the Almighty, the pomp and glory of position fades away. We are equals before Him. One is as dear to the heart of the Eternal as another. So your ordinary boys and girls are as significant in the language of Heaven as any other persons who have ever lived.

I firmly believe that when we shall have passed through all the experiences we call life and shall have put on a spiritual body and look back on the days of our years here on earth, we shall see significance in things that now seem insignificant and little or no significance in things that seem very important now. Then we shall realize that our talents were entrusted to us solely for use in His service. Then we shall really understand what Jesus meant when he said: "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

Materials on Church Membership

IN CHURCH-SCHOOL CURRICULUM

FROM the time a child begins to attend school he can feel that he is a part of the church family and has a place in its purposes and plans. Many experiences along the way help to bring about understanding, purpose, and commitment to the Christian life. The church-school curriculum is full of units that contribute to the Christian faith and personal commitment of children as they grow up. This is the reason our leaders urge the regular use of Methodist church-school literature.

In Group Graded Lessons

BEGINNERS

"Our Church Is a Friendly Place" (October, 1950, in *Beginner Lesson Pictures* and *Child Guidance*).

PRIMARY

"Our Church Working for Others" (November, 1950, in *Primary Class* and *Child Guidance*).

JUNIORS

"Our Church in Out-of-Way Places" (January, 1951, in *Junior Quarterly* and *Child Guidance*).

"My Church" (March, 1950, in *Junior Quarterly* and *Child Guidance*).

"When We Worship" (July, 1951, in *Junior Quarterly* and *Child Guidance*).

"Because the Church Was There" (January, 1951. Additional sessions in *Child Guidance*).

INTERMEDIATES

"The Church and the Community" (January, 1951, in *Lessons for Intermediates*).

"Our Place in the Church" (April, 1951, in *Intermediate Fellowship—Evening Meetings*).

SENIORS

"Our Church and Its Ministry" (January-March, 1951, in *Highroad*).

OLDER YOUTH

"Our Methodist Church" (October-December, 1950, in *Christian Action*).

YOUTH IN SMALL SCHOOLS

"Membership in the Church" (March, 1951, in *Bible Lessons for Youth*).

In Closely Graded Courses

KINDERGARTEN

Unit I—"We Go to Church."
Unit VII—"Happy Times in Church."
Unit X—"Our Church Is a Friendly Place."

PRIMARY

Course I, Part 1—My Book for Home and Church (pupil's book).
Course I, Part 1—Working Together in Home and Church (teacher's book).
Course II, Part 1—My Book About God's World (pupil's).
Course II, Part 1—Growing in God's World (teacher's).
Course III, Part 1—Let All the People Praise The (pupil's book).
Course III, Part 1—Learning to Work and Worshi (teacher's book).

JUNIOR

Course IV, Part 1—Our Church (pupil's and teacher's)
Course IV, Part 3—The Church Cares for Childre (pupil's and teacher's books).
Course V, Part 3—The Church and a Fair Chance fo All (pupil's and teacher's books).
Course VI, Part 2—Our Church and Our Country, Wha It Means to Be a Christian (pupil's and teacher's)

INTERMEDIATE

Course VII, Part 2—For Christ and His Church.
Course VIII, Part 2—The Church Through the Cen turies.

Articles in Periodicals

THE CHRISTIAN HOME

"Our Church and Our Ministry" (April, 1951).

Additional Helps in Booklet Form

We Go to Church, by Carrie Lou Goddard. A vacatio church-school unit for primary children.

Everyone Needs a Church, by Lois Eddy McDonnell A vacation church-school unit for children of grades one two, and three. $1.75. *All About Church Helpers* and *A About Churches* (pupils' books), 25 cents each.

The Story and Work of The Methodist Church, b Florence Feige. A vacation church-school unit for junior for ten sessions. 50 cents.

Come Into Your Church, by Dorothy LaCroix Hill. ten-session elective especially prepared for training chil candidates. Leader's manual, 35 cents; pupil's book, 1 cents.

Our Living Church, by Lucile Desjardins. A vacatio church-school unit of twenty sessions for intermediates. $

What It Means to Be a Church Member, by Warner M Hubbard. New five-session unit for intermediates. 25 cent

A Faith to Live By, by J. T. Carlyon. A six-sessio elective for seniors. 25 cents.

The History and Mission of the Church, by Albert C Outler. An elective unit for young people, with seve sessions. 25 cents.

The Church Is With Its Students, by Heil D. Bollinge An elective unit for college students, with seven sessions. 2 cents.

Making the Most of Church Membership, by Ira Abbo Morton. A nine-session unit for adults. 45 cents.

Taking Stock of Social Progress, by Karl Quimby. A eight-session unit for adults. 15 cents.

Interchurch Cooperation, by Ivan Lee Holt. A nin session unit for adults. 45 cents.

Jesus, God, and I, by Charles E. Schofield. A nine-se sion unit for adults. 45 cents.

The Bible a Living Book, by Laymon and Walker. A eight-session unit for adults. 45 cents.

Great Protestant Leaders, by William C. Walzer. thirteen-session unit for adults. 45 cents.

(These materials are available from The Methodist Publishing House)

Training Children in Church Membership

By Mark M. Moore, Pastor, Broadway Methodist Church, Maryville, Tenn.

Experience has pointed me to the conclusion that the most fruitful phase of evangelism is the training work carried on by the pastor with the children of the church. This had long been my conviction as a pastor. However, as the superintendent of a large rural district, I had an opportunity to study the results of such a program on a district level for a six-year period. One year the pastors of that district reported training classes in 34 churches, with 227 boys and girls brought into church membership on profession of faith. That same year they reported revivals in 88 churches, with the result that 189 persons were brought into those churches on profession of faith. This report is given merely to present facts and not to make an invidious comparison of methods.

The obvious reason for the response among boys and girls of church families and of the church school is the fact that they reach the point in their Christian growth where it is most natural for them to make their Christian decision and join the church. This is dependent, of course, upon the emphasis which the church school and the church place upon this important matter.

My personal experience leads me to think that our most effective work in this regard is before the children are 12 years of age, as suggested in the Methodist *Discipline*. Increasingly in my own church, we are finding that it is the boys and girls in the middle year of the Junior age (10 years old) who most frequently make their Christian decision and join the church. This is coming to be so much the situation that I am now convinced that I am not doing a good job in this important work if I allow any boy or girl who has not already accepted Christ and joined the church to be promoted into the Intermediate Department. If we provide adequately for the training of the boys and girls in the Junior Department then our evangelistic job in the Intermediate and Youth Departments will be to provide similar training for the new pupils we win in these departments. Of course, we must constantly help youth to grow in things vital to Christian experience.

It is my reasoned judgment that the weakest thing about present day Christianity is that so many of our members have very little understanding of what Christianity is and do not know what they believe. To so many of our adult members Christianity is very little more than conventional respectability. They have never discovered that Christianity is a way of life involving Christlike sacrifice. If it is to make the world Christian, the Church must begin to take seriously the matter of training boys and girls in the meaning of Christian living.

The responsibility for the training of children for the Christian life and for church membership rests squarely on the pastor. Every faithful pastor has plenty of jobs to do, but I do not see how he can dodge responsibility here. It is all to the good that our church school leaders can help by "teaching for a verdict" and that much of our church school literature points up this important matter in a creative and helpful way. The work of the pastor is not something separate and apart from all this. The wise pastor will seek to guide and help the leaders in the Junior Department to do the best work they can possibly do in winning their pupils to Christian decision and to a desire to join the church. But there is still a job that only the pastor can do.

First, the pastor knows the Christian religion better than most laymen. Therefore he is better fitted to interpret it to boys and girls preparing to unite with the church.

Second, the pastor knows the Church, its history, its doctrines, its total approach to present day life, better than most laymen. Thus he is in a better position to present these to prospective members among the children.

Third, every pastor needs to know his children personally and intimately. There is no better way to do this than through meeting them in the training program for church membership.

Very likely there are ministers who will agree with much that has been said up to this point. But they question how a busy pastor can do this important job. The problem frequently resolves itself into the question of when and how often the class shall meet. The Methodist *Discipline* states that there should be a minimum of 13 sessions. The Protestant Church that is doing perhaps the best job in this area has set a standard of a minimum of 30 sessions. The one-hour period is about as long as we should expect profitably to hold the attention and interest of children.

As to the time of meeting, some pastors have found Saturday morning satisfactory. Others have had the class meet week days after school. Still others have used the church school hours profitably.

In my own church we have a Saturday Afternoon Matinee for the children. The program consists of skating in the gymnasium, a story hour, and motion

pictures. It has been very satisfactory to have the church membership training class schedule put into this Saturday afternoon program. Any serious pastor can find a satisfactory time for this class, even with the busy schedule of school, scouts, clubs, and all the other interests of present day boys and girls.

Pastors often ask about the best materials to be used. I mention here only two pieces of literature in order to keep this matter simple. I have found the manual written by Bishop Roy H. Short, *Your Church and You,* the best single piece of literature. In addition *My Church Book,* by Mary Skinner, is valuable to give to the children. There are many other materials available for use here. (These are obtainable from The Methodist Publishing House.)

Permit me to say this final word. We need to make the experience of joining the church a vital and meaningful spiritual experience for every boy and girl we train and receive. This does not mean an external show. We need to do our best to make it a vital experience of God, found in Jesus Christ, in the mind and heart of each child. We need to relate every parent meaningfully to the experience.

This means that the pastor will visit in every home to talk over the matter with the parents of every child joining the church. The parents should stand at the altar with the children when they are received into church membership to renew the solemn injunction "by God's help, faithfully to continue both to teach and to train them, by precept and example, in the way of the Lord." No pastor can do any greater service than this for the Kingdom of God.

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These Packets are not for the New Members themselves but are for pastors and leading laymen that they might obtain vital available materials.

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Contains one each of the following:

ASSIMILATING NEW MEMBERS
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A WORD TO NEW MEMBERS
HOW TO BE A FELLOWSHIP FRIEND
MY PLEDGE OF LOYALTY
I COME TO THE COMMUNION TABLE
CHRISTIANS WILL DO THESE THINGS
I GO TO CHURCH SUNDAY
DAY BY DAY WITH GOD
THE BELIEFS OF A METHODIST CHRISTIAN
THE METHODIST PRIMER
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OUR PROTESTANT FAITH

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The members of your church will be glad to join in this program, gaining strength for themselves through each day's devotion and praying each day for those away from home. To those away from home each day's devotion is a reminder of the love and fellowship and prayers of those at home as well as a ration of strength through the printed meditation.

The church provides copies of THE UPPER ROOM to those away from home as well as those at home. Enlist God's blessing on the program in a brief service or prayer of dedication before the booklets are distributed.

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The Upper Room **1908 Grand Ave.** **Nashville 4, Tenn.**

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A companion book to *A Pocket Prayer Book*, also by Bishop Cushman, but with scripture, quotations, and verse emphasizing faith. 144 pages, vest-pocket size, blue imitation leather binding with gold stamping and blue edges. Three copies, $1.00. Single copy, 35 cents.

CHILDREN'S PRAYERS

by Lucy Gray Kendall—Illustrations by Sam Leach

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The Upper Room

1908 Grand Avenue Nashville 4, Tennessee

SUPPLEMENT TO SHEPHERDS

MARCH, 1951

These Districts Attained "1 for 14" Goal in 1950

The Evangelistic Ratio is the number of active members required to win one new member on profession of ith, from preparatory membership, and from other denominations. For example, in the Norwich District, listed elow, for every 11.9 active members reported in 1949, one new member was received on profession of faith uring the Conference Year ending in 1950. This is an Evangelistic Ratio of "1 for 11.9." Thus, the Conferences ith the best records are those having the lowest evangelistic ratios.

NORTHEASTERN JURISDICTION

Conference	District	Superintendent	Active Membership	Rec'd. Con. of Faith and O. D.	Evangelistic Ratio
OSTON AREA					
New England Southern	Norwich	O. E. Crain	8,240	694	11.9
EW YORK AREA					
New York East	New York	E. A. P. Jones	18,331	2,079	8.8
HILADELPHIA AREA					
New Jersey	Camden	B. E. Algood	20,097	1,540	13.1
Philadelphia	North	C. W. Kitto	29,880	2,139	14.0
	South	W. G. Tyson	26,331	2,171	12.1
Wyoming	Binghamton	E. V. Tolley	19,864	1,486	13.4
ITTSBURGH AREA					
West Virginia	Beckley	R. S. McClung	9,429	1,270	4.9*
	Bluefield	R. H. Daughterty	13,792	1,094	8.4*
	Buckhannon	W. S. Patterson	18,227	912	13.3*
	Central	H. R. High	11,167	972	7.7*
	Charleston	J. B. F. Yoak, Jr.	15,432	1,148	9.0*
	Fairmont	W. E. Craig	21,839	1,289	11.3*
	Huntington	J. M. Helm	17,044	1,366	8.3*
	Lewisburg	Clyden Hensley	12,012	592	13.5*
	Parkersburg	C. M. Curry	14,610	983	9.9*
	Wheeling	H. F. King	13,533	662	13.6*
YRACUSE AREA					
Genesee	Buffalo	R. J. Davey	22,216	1,633	13.6
	Hornell	K. W. Haight	9,604	727	13.2

NORTH CENTRAL JURISDICTION

ES MOINES AREA					
Iowa-Des Moines	Council Bluffs	O. E. Cooley	17,104	1,246	13.7
North Iowa	Dubuque	H. Hughes Dill	12,348	973	12.7
ETROIT AREA					
Detroit	Marquette	John Meredith	9,516	703	13.5
	Detroit	W. E. Harrison	44,913	3,198	14.0
Michigan	Grand Traverse	R. R. King	5,808	551	10.5
NDIANA AREA					
Indiana	Indianapolis	S. L. Martin	28,582	2,593	11.0
	New Albany	E. A. Clegg	13,170	1,098	12.0
	Vincennes	S. W. Robinson	13,454	1,042	12.9
North Indiana	Richmond	E. J. Wickersham	14,593	1,042	14.0
T. PAUL AREA					
Dakota	Northern	B. A. Davis	12,071	999	12.1
	Southern	W. R. Peterson	12,165	889	13.7
	Western	D. W. Nankivel	4,909	564	8.7
Minnesota	Duluth	O. C. Dittes	11,628	905	12.8
	Fergus Falls	J. E. Windsor	7,549	542	13.9
VISCONSIN AREA					
West Wisconsin	Central	P. B. White	11,405	1,017	11.2

CENTRAL JURISDICTION

TLANTIC COAST AREA					
Central Alabama	Birmingham	J. J. Harrison	1,891	225	8.4
ALTIMORE AREA					
Delaware	Easton	W. A. Harewood	3,894	348	11.2
	Wilmington	H. R. Coleman	4,991	445	11.2

*The Conference year was less than 12 months, and the evangelistic ratio has been adjusted accordingly.

CENTRAL JURISDICTION (Continued)

Conference	District	Superintendent	Active Membership	Rec'd. Con. of Faith and O. D.	Evangelistic Ratio
East Tennessee	Bristol	T. G. Howard	1,809	146	12.4
	Chattanooga	L. P. Whitten	1,272	129	9.9
Washington	Charleston	J. H. Woods	2,806	200	14.0
	North Baltimore	F. F. King	6,250	497	12.6
	South Baltimore	F. J. Frye	6,871	640	10.7
NEW ORLEANS AREA					
Louisiana	Lake Charles	S. C. Walker	1,868	208	9.0*
West Texas	Victoria	R. L. Palmer	1,338	173	7.7*
ST. LOUIS AREA					
Central West	Sedalia	J. C. Jackson	808	127	6.4
Lexington	Cincinnati	Alfred Clay	3,279	437	7.5
	Columbus	S. P. Jenkins	4,940	584	8.5
	Louisville	H. H. Green	1,486	141	10.5
Tennessee	Memphis	W. R. Smith	2,383	194	12.3
	Nashville	H. P. Gordon	1,935	208	9.3
	South Nashville	J. D. Edwards	1,510	120	12.6
SOUTHEASTERN JURISDICTION					
JACKSON AREA					
Mississippi	Seashore	O. H. Scott	14,897	1,184	12.6
LOUISVILLE AREA					
Kentucky	Ashland	W. P. Fryman	8,462	694	12.2
	Barbourville	G. R. Tomlin	5,713	428	13.3
Louisville	Henderson	G. S. Wood	7,435	596	12.5
JACKSONVILLE AREA					
Florida	Gainesville	Shuler Peele	9,786	782	12.5
	Jacksonville	A. F. Turner	16,637	1,478	11.3
	Miami	H. W. Blackburn	20,012	2,012	9.9
	Orlando	P. A. Fletcher	15,820	1,136	13.9
	Tampa	H. H. Waller	23,780	2,000	11.9
NASHVILLE AREA					
Holston	Sweetwater	F. B. Shelton	9,761	703	13.9
RICHMOND AREA					
Virginia	Alexandria	J. C. Robertson	21,057	2,027	10.4
SOUTH CENTRAL JURISDICTION					
DALLAS-FT. WORTH AREA					
Northwest Texas	Perryton	R. L. Kirk	6,539	493	13.3
HOUSTON AREA					
Rio Grande	Northern	Juan Medellin	2,842	221	12.9
	Southern	Ezequiel Alvirez	2,539	249	10.2
	Western	W. B. O'Neill	1,346	127	10.6
Texas	Galveston	D. L. Landrum	11,723	1,198	9.8
KANSAS-NEBRASKA AREA					
Nebraska	Kearney	R. N. Spooner	15,025	1,185	12.7
OKLAHOMA-NEW MEXICO AREA					
East Oklahoma	Muskogee	I. E. Williams	9,429	735	12.8
Oklahoma-Indian Mission		D. D. Etchieson	3,419	398	8.6
New Mexico	Albuquerque	F. L. Wilshire	8,541	885	9.6
	Clovis	W. C. Clement	7,043	616	11.4
	El Paso	L. L. Evans	9,309	745	12.5
ST. LOUIS AREA					
Southwest Missouri	Kansas City	E. L. Hobbs	20,264	1,591	12.7
St. Louis	Poplar Bluff	F. S. Crowe	7,723	567	13.6
WESTERN JURISDICTION					
DENVER AREA					
Colorado	Utah Western	W. C. Wampler	8,760	383	9.8
Wyoming State	Frontier	J. Clyde Keegan	8,682	765	11.3
LOS ANGELES					
Southern Calif.-Arizona	Arizona	F. M. Toothaker	13,885	1,228	11.3
	Los Angeles	G. A. Warmer	30,823	2,263	13.6
	San Bernardino	K. L. Danskin	15,098	1,365	11.1
	San Diego	H. S. Sears	18,934	1,569	12.1
PORTLAND AREA					
Idaho	Eastern	F. W. Werts	5,992	484	12.4
	Western	H. G. McCallister	6,450	471	13.7
Oregon	Forest Grove	O. J. Gill	5,546	485	11.4
	Portland	J. M. Adams	11,822	975	12.1
	Salem	R. A. Fedje	7,296	567	12.9
	Southern	S. R. Smith	7,725	867	8.9
Pacific Northwest	Puget Sound	E. F. Harold	8,648	660	13.1
	Seattle-Tacoma	O. J. Beadles	17,084	1,516	11.3
	Spokane	H. E. Bashor	10,898	779	14.0
	Vancouver	W. C. Bowman	7,601	670	11.3
	Walla Walla	J. H. Beall	9,975	969	10.3
SAN FRANCISCO AREA					
California-Nevada	Central	W. A. Bonner	11,097	995	11.2
	Fresno	R. A. Panzer	13,350	1,028	13.0
	Metropolitan	J. R. Kenney	12,269	951	12.9
	Redwood Empire	W. J. Owens	6,717	577	11.6
	Sacramento	D. W. Throckmorton	8,143	820	9.9
	San Jose	J. R. Wilkins	12,795	1,218	10.5
	Shasta-Nevada	N. B. Calloway	5,472	639	8.6

*The Conference year was less than 12 months, and the evangelistic ratio has been adjusted accordingly.

School of Evangelism Held at Janesville

The committee responsible for the planning and administration of the Janesville School of Evangelism is pictured above.

Seated from left to right: Francis Foulke, Appleton District Secretary of Evangelism; E. J. Mathews, Treasurer of the Wisconsin Conference; O. L. Merritt, Milwaukee District Secretary of Evangelism; and Raymond Spurlock, Watertown District Secretary of Evangelism. Standing from left to right: Marvin Schilling, Chairman of the Wisconsin Conference Board of Evangelism; Clifford Fritz, Superintendent of the Watertown District; G. Ernest Thomas, Director of the Spiritual Life Department of the General Board of Evangelism; and John White, Executive Director of the Wisconsin Conference Council and Secretary of the Conference Board of Evangelism.

More than 750 commitments were eived in a four-day School of ngelism centered at Cargill Me- rial Methodist Church, Janesville, sconsin, October 8-12. Planned der the able leadership of Marvin illing, Chairman of the Wisconsin nference Board of Evangelism, the ool was directed by Dr. G. Ernest omas, Director of the Spiritual Life partment of the General Board of ngelism.

Twenty-nine churches and about ministers of the Wisconsin Con- ence participated in the school. e 80 ministers were assigned to 29 churches—one as the preach- director and one or two others in rge of the visitation. These min- rs assembled at Janesville each rning to report on the services d and the calls made on the pre- us evening and to devote the rning to a discussion of methods d techniques of evangelism with Thomas. Following the noon meal ministers returned to the churches which they were assigned to spend afternoon in preparation for the ening services and the calling. In evening a number of selected men met in each church, in most tances for a supper meeting, to eive instructions and assignments. hile these laymen were calling ch evening, a preaching mission s conducted in the church with the eacher-director in charge.

An average of 118 teams called ch evening and visited altogether 88 prospects. Of these, 463 made st commitments, 230 transferred m other Methodist churches, and transferred from other denomina- tions.

Participating ministers were great- ly impressed with the depth and sin- cerity of appeal in the type of ap- proach and presentation used by Dr. Thomas. For most of the laymen this was the first experience in visitation evangelism, and from everywhere came the comment: "You know this is what we should have been doing all these years. We just must con- tinue this program." Such was the comment which invariably followed the layman's story of meaningful ex- periences connected with an eve- ning's calling.

Another outstanding feature of the program was the emphasis placed upon the assimilation of new mem- bers. The assimilation program for new members received as a result of the work of the school will continue in most of the churches throughout the year.

Ground-Breaking

The ground is broken for a new Methodist urch at DuRoss Heights (Delaware), otherwise known as Hog Swamp Road. The church was begun as a result of a revival meeting and Daily Vacation Church School conducted by Brooks Reynolds near the Wilmington Manor Methodist Church, New Castle, Delaware. The first day of the ground-breaking ceremony was the day on which the United Evangelistic Advance began in the Peninsula Conference.

School for Student Pastors

Ray W. Ragsdale, pastor of West- wood Community Church, Los An- geles, and Chairman of the Western Jurisdictional Board of Evangelism, conducted a School of Visitation Evangelism for student pastors at Iliff School of Theology in Denver.

Several small churches cooperated in this School of Evangelism in which the ministerial students took part. One of the churches, Brentwood, had only 28 members when the Week of Visitation started, but received 32 members as a result of the visitation, thus more than doubling its mem- bership. There were 30 commitments at Emmanuel church with 53 addi- tional families indicating their readi- ness to come into the church as the pastor makes another contact with them.

Fifty-five Received at Beaver Dam Church

Fifty-five persons were received by the pastor, Marvin A. Schilling, into the membership of the Methodist Church of Beaver Dam, Wisconsin, on November 5. This was one of the largest groups ever to unite with the church at one time.

The increase in membership was made possible by a community-wide religious census conducted the latter part of September as a cooperative project of all the churches and by a program of Home Visitation Evangelism carried on by the church as part of the Wisconsin Conference School of Evangelism held at Janesville, October 8-12. During that week lay men and women of the church called at the homes of people whose census card indicated Methodist background or preference, inviting them to make a decision for Christ and the Church.

Those who took the membership vows before the altar of the church on Sunday had previously met for three sessions of instruction concerning the history, organization, doctrine, and program of the Church. The final session was a service of preparation at which lay members spoke briefly concerning the opportunities for service in the various church organizations. The importance of proportionate giving and church attendance was also stressed.

The fellowship friends who had been selected for all of the new people joining the church were present for the service of preparation.

Marvin A. Schilling, pastor (extreme right, second row), is shown with the class of 55 persons who were received at one time into the Beaver Dam (Wisconsin) Methodist Church. These new members were won through a program of Home Visitation Evangelism.

Will Lead Cuban Mission

Bishop Roy H. Short will lead an evangelistic party of about 50 ministers from the United States in an Evangelistic Mission in Cuba, February 1-10. These 50 ministers will be assigned by pairs to a church or town in Cuba, and will preach through interpreters.

Most of these ministers are pastors, and either they or their churches are paying all of their expenses. They left from Miami on January 31, and will be in Cuba as this issue of *Shepherds* reaches you. Pray for them. Pray earnestly for the success of this Cuban Mission. Here is a project that is concerned with the evangelization of a whole nation.

Evangelistic Record

During the past five years W. A. Kelley of Valdosta, Georgia, a director on the South Georgia Conference Board of Evangelism, has conducted 65 combination revivals, 58 visitations, and has trained 3,278 lay members to do visitation. He has also participated in 12 training schools as an instructor in the "Fundamentals of Evangelism," and has presented evangelism to more than 100 group meetings.

THE OLD . . . . . AND THE NEW

The above pictures demonstrate the progress which a church can make when it engages in a campaign in behalf of Christ and His Church. In five years Elmwood Park Methodist Church, Chicago, Illinois, has increased its membership by 425. Its church school enrollment has increased 201 in the same period, with the average attendance rising from 124 to 206. The church's budget, which totaled $5,987 five years ago, now amounts to $15,171, exclusive of the building fund.

EVANGELISTIC

PHILIP GENDREAU, N. Y.

OPPORTUNITIES

AT EASTER

K. Morgan Edwards, Pastor
First Methodist Church
Glendale, California

The Christian evangel begins with e resurrection, for the Lordship of rist precedes the Gospel record by re than a third of a century. Fifteen ars before the first Gospel was writ-, Paul made the resurrection pivotal his declaration to the Corinthians: f Christ be not raised, your faith is in; ye are yet in your sins. Then they o which are fallen asleep in Christ e perished. . . . But now is Christ en from the dead." [1]

What the Resurrection Attests

The resurrection attests the *dependility of God.* Without the risen Christ s must be the epitaph you place over e grave of the Master: "Jesus of Nazeth—lived a perfect life, died a final ath." Jesus challenged death's final-. He asserted God's dependability. l His life He trusted that God would liver Him.

So, too, Paul pleads that neither His e nor His power retains meaning if d did nothing. If the cross were the d, then might triumphed. In that nt the promise of the prophet, "not might, nor by power, but my spirit, th the Lord of hosts," [2] is hopeless idealism. But Paul is willing to risk everything on the seal of the resurrection.

The resurrection is the evidence of a *forgiving God.* Our evangelistic effort centers on the forgiveness of sins. Paul is willing to insist that forgiveness, too, is dependent on the resurrection triumph. "If Christ be not risen, ye are yet in your sins." If the cross marked the end of the life of Christ then God's effort of redeeming forgiveness failed. And that would mean that the last word was spoken by those who, in bitterness and hatred, crucified Christ.

Paul insists that God had the final word. The integrity of the universe was at stake. He saw in the resurrection the vindication of God's order of forgiving love, His pledge of victory redeemed. Thus he beheld the resurrection as God's way of showing that sin could not conquer goodness and truth.

The resurrection attests to *life's indestructibility.* No effort may be said to be truly evangelistic which does not establish life's inherent worth. To rescue men from meaninglessness and monotony by bringing to light the eternal significance of human life ought to be the burden of evangelical preaching.

Sense of Futility

Nothing is more prevalent in our world than a sense of futility. Having lost the third dimension, we vainly seek to make life significant without the language of eternity. Herbert Farmer reminds us that when Leonidas called on the Spartans to die at Thermopylae he did not say to them, "I am inclined to think, and doubtless on consideration you will agree with me, that on the whole Spartan civilization is preferable to Persian." He cried, "Sparta for ever." [3] In Britain's crisis, with the empire threatening to crumble, Churchill made one of the strongest appeals of the Second World War when he said, "Let us therefore brace ourselves to our duties, and so bear ourselves, that, if the British Empire and its Commonwealth last *for a thousand years,* men will say, 'This was their finest hour.' " [4]

Life has little meaning if all that we cherish seems to be destroyed in the span of a few short years. It has still less significance if those who serve nobly and unselfishly among us are swallowed up in death. The resurrection makes all the difference between apparent defeat and radiant triumph.

What is the validity of Paul's claim? He had talked with men who had seen the risen Lord. They were men with differing temperaments. If some were mystic souls, some too, like Thomas, were hard-headed men of reality. John might have dreamed that he had seen the spirit of Christ return, but not Peter who looked after his own welfare when dreams came tumbling to earth. Added to the witness of these were hundreds of others who were sure of it. The men who had seen Christ were possessed of a certainty so universal as not to be doubted or so compelling as not to be denied.

Paul's second claim was even more relevant for us, since we cannot see Christ as did the Christians of the first century. Paul did not face Jesus in the upper room with the disciples. But he had seen Him. On the road to Damascus he was arrested by the living Lord in the same way in which the spiritually sensitive today may be confronted by His presence. Paul was not willing to make it a matter of conjecture. "I know" and "I can" *through Christ* were the proud boasts of the apostle. "The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." [5] On the experience of the risen and indwelling presence Paul staked all else that he believed.

I Corinthians 15:17, 18, 20.
Zechariah 4:6.

[3] *The Servant of the Word,* Scribners, p. 134-5.

[4] *Their Finest Hour,* Houghton-Mifflin, p. 226.

[5] Galatians 3:20 R.S.V.

While the Easter evangel begins properly with the resurrection fact, the entire experience leads to the assurance of redeemed immortality. In the matter of immortality we have done much fuzzy thinking. There is little comfort in the thought of mere continuance after death. The late George Bernard Shaw is reported to have said that he could not bear being George Bernard Shaw forever. And Maude Royden tells of a man who so feared eternal existence that he had this epitaph prepared for himself:

"Don't bother me now,
Don't bother me never,
I want to be dead
Forever and ever." [6]

The resurrection experience bespeaks the difference between immortality and redeemed eternal life. Lacking it, death would be judgment without hope. Then all humanity would feel death's sting and the grave's victory. The hope expressed by the disciples, not only for their own lives after death, but also for the dangerous living demanded in the days following the crucifixion, was born of the resurrection experience.

The New Testament scholar, Johannes Weiss, devoted most of his life to the study of the formation of "primitive Christianity." Dr. Weiss reminds us that the early Christians were in complete agreement on the fact that Jesus, though killed, continued to live. Appealing to at least three bodies of evidence, the narratives of His appearance, the resurrection stories, and the stories of the grave, these New Testament Christians present to us a warmly human idea of immortality. God puts an end to sorrow, rights injustices, and vindicates personality for what it is—the creation of life in the divine image. In calm confidence the early Christians believed that a man entered into this deathless, redeemed experience through living and believing in the Christ who was Himself "the resurrection and the life."

The "Spiritual" Body

If personal life is to have any eternal significance we must not reduce its survival after death to the annulment of the richness and variety which the individual achieves in the historical process. "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord," [7] says the great Apostle. This means that we must remain persons capable of receiving and responding to that love. Life after death must possess more than shadowy survival if we are to secure the gospel. To retain personal significance men must not be assimilated into the abstract existence of truth, love, and beauty. For eternal life is loving fellowship with God, and the identity of the individual must survive to make that relationship meaningful. Baron von Hugel is correct therefore, in insisting that the "total abidingness of God" will not obliterate our "partial abidingness."

Rational Support

Wherever a culture has developed a clear-cut idea of immortality, the belief has met such a deep-seated need in the lives of those who have accepted it that it has persisted in spite of all obstacles.

Rational mind holds steadfastly to the belief that this is an orderly universe. It sees the unfolding of purpose in life's process. The miracle of growth through painful centuries has produced life with its present stature. Though he sometimes acts irresponsibly, man has nevertheless emerged as the one "active responsible individual" in the drama of existence. This responsible creature lives in relation to values of eternal worth. The universe which has toiled and travailed and agonized to produce such a responsible man in the midst of eternal values implies a completion of that which it has begun.

So the end is the beginning. Compelling faith in the good news begins at the end of the earthly pilgrimage of Christ where one meets the Risen Lord

[6] Quoted by George Buttrick, *Christ and Man's Dilemma*, Abingdon-Cokesbury, p. 94.

[7] Romans 8:38-9 R.S.V.

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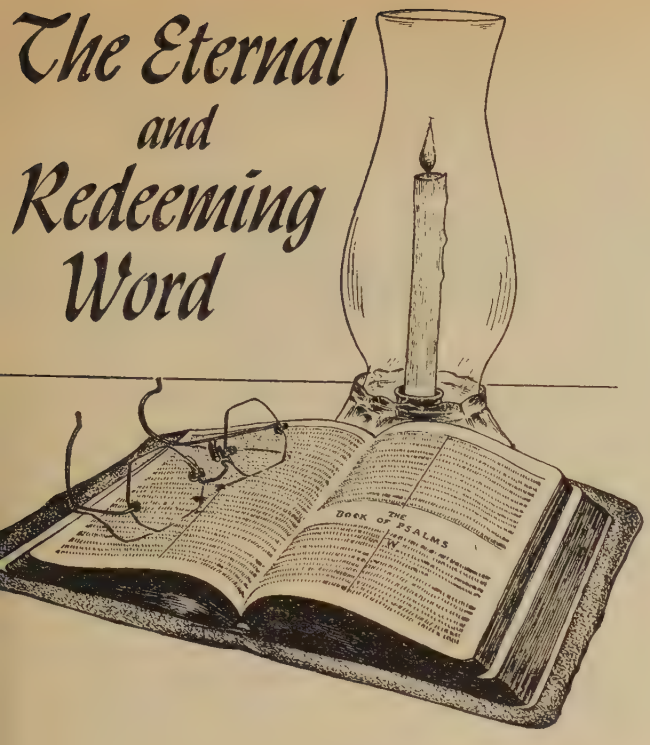

BY JOHN PATERSON

Professor of Hebrew and Old Testament Exegesis
Drew Theological Seminary, Madison, New Jersey

PART I

The word "Evangel" comes from the Greek and it means od news. In this sense it is used both in the Old Testant and in the New. Nor is it used only occasionally as if re we were concerned with a minor matter or side-issue. e Evangel is the very core of the Bible, its very soul and ostance. From Genesis to Revelation there runs a scarlet ead of divine redemptive purpose which is plain for all see. It is this pervasive sense of the divine purpose that es unity to scripture and makes the Bible one book. Its separate writings, 39 in the Old Testament and 27 in the w, with one voice assert that God has revealed Himself power and mercy and that the intention of the divine soul to redeem His world.

A brief glance at the opening chapters of Genesis will eal that the Bible believes in a God of power and grace. these two things we must be sure if we are to have an angel. In these days we want to know whether we have a d big enough to remake our world and good enough to ke it a Christian world. Our God is the Lord who made ven and earth and "Like as a father pitieth his children, the Lord pitieth them that fear him." (Psalm 103:13)

Those that are broken in their heart
and grieved in their minds
He healeth, and their painful wounds
he tenderly upbinds.

He counts the number of the stars;
he names them ev'ry one,
Great is our Lord, and of great pow'r.
his wisdom search can none. (Psalm 147:3-5)
(Scottish Metrical Version)

Star-counting and heart-healing! Here we have the amazing combination of power and grace that grounds the Evangel of the Old Testament. Here is a God who counts the hairs of our head, numbers the beats of our heart, and "puts all our tears in his bottle." From beginning to end this note sounds through the Old Testament as the ground of hope for sinful men. It breathes through the Law. It is the burden of Hosea and the "impassioned man of Anathoth," as it is the clarion call of Isaiah to the brokenhearted exiles. (Isaiah 40 ff.) It forms, too, the deep undertone of all the sweet singers of Israel. "His mercy endureth for ever." They sing of judgment and of mercy, but surely of mercy more, for the sole purpose of the chastening judgments of God is mercy. Grace reigns: God is Love.

That is why all through the Old Testament we read those Messianic prophecies, those dreams and visions of a better day yet to dawn. The prophets are as men standing on the tiptoe of expectation looking for "him who is to come."

More than they that wait for morning
So do I wait, O Lord, for thee. (Psalm 130:6)

One may take a comprehensive view of this matter and mark how this strain runs from beginning to end. In Genesis 2 and 3 we have the picture of Paradise Lost, while in the very last chapters of Revelation we have the vision of Paradise Regained:

> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband . . . in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. (Rev. 21:2, 22:2)

The Problem Today

Paradise Lost and Paradise Regained! And the deep problem for us today is how we shall pass from the first to the second, or, in the words of Paul, how we shall be translated from darkness to light. Then we open our Bibles near the middle and read of another garden, the garden of Gethsemane, where Jesus agonized for us and our salvation. If we would pass from Paradise Lost to Paradise Regained, it is only as we keep fellowship with Him and have fellowship in His sufferings. That is the Evangel: we have "rest by his sorrow and life by his death."

Or perhaps we may feel inclined to put it in theological form and say with the New Testament "the Lamb was slain from the foundation of the world." In plain terms that means that when God created His world He built it on a redemptive basis, and in the divine heart from all eternity was present the purpose to retrieve and to redeem. Whatever Genesis 3:15 may mean—and scholars are divided as to its exact meaning—it must signify that God devises means that "his banished be not expelled from him." (II Samuel 14:14) For this reason this particular passage has been regarded as the first formulation of the Evangel.

Thus the Old Testament is but the shadow of things to come. Men see "through a glass darkly" and long for fuller light. But in their hearts they know that the salvation of God is bigger than their biggest dreams. The Exodus from Egypt, the continuing Providence of God that watched over all their way, the return from Babylon—all their history unveils the heart of God.

When the Lord turned again the captivity of Zion
we were like them that dream.
Then was our mouth filled with laughter,
and our tongue with singing;

Then said they among the heathen,
The Lord hath done great things for them:
The Lord hath done great things for us;
Whereof we are glad. (Psalm 126:1-3)

The saving grace of Israel's God was a perpetual miracle to Israel. His greatness outstripped all their thought and left their feeble imaginations far behind. The nation was created in a signal act of God's redemptive power and all their subsequent history was but a deepening and purifying of this consciousness of redemption. "Who is a God like unto thee? Marvelous are thy works, and that my soul knoweth right well." The Hebrew knew, as we know, that the Evangel was too good *not* to be true. There was no limit to the might of God's saving power, no stay to His love.

Greater Things to Come

All this, as we have already said, was but a foreshadowing of greater things to come. These greater and fuller things we find in the New Testament. In a sense we may say the Old Testament largely represents religion in the interrogative mood, while the New Testament represents religion in its great affirmations and positive splendors.

One may have regard for a moment to that beautiful story in Genesis 22 where Abraham goes to sacrifice Isaac, his only begotten son. As he goes with breaking heart in company with the lad, we hear those childish words: "We have the fire, and we have the wood, and we have the knife"—and all the time the father's heart is breaking—"but *where is the lamb?*" That is the question that runs like a deep sob through all the Old Testament. "Where is the Lamb?" "O for a closer walk with God!" But how shall man find access? Can man by searching find out God?

One day, in the fullness of time, we see John the Baptist standing with two of his disciples and One comes down the way, and John exclaims, "Behold the Lamb!" (John 1:29) "Behold the Lamb of God that taketh away the sin of the world." The agelong quest is ended. God's hour has struck; God's man is here. Heaven and earth break forth into song and a cosmic thrill stirs the universe. That is why the New Testament is the most radiant hymnbook ever written; here all theology is transformed into doxology, and men are leaping and dancing and praising God. "Worthy is the Lamb to receive honor and dominion and power." Here we see men standing in the presence of God who has done great things for them whereof they are glad. For here God does for us in Christ something we can never do for ourselves. The great God condescends in mercy in such fashion as awes the soul and subdues the heart. This is the good news from God; this is the Evangel, and it matters little how we phrase it.

God was in Christ, reconciling the world unto himself. (II Cor. 5:19) . . . the Word was made flesh and dwelt among us. . . . (John 1:14) God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . . . (Hebrews 1:1-2)

The foundation truth of the gospel will, for most of us be best expressed in the familiar words of John 3:16:

God so loved the world, that he gave his only begotte Son, that whosoever believeth in him should not perish, but have everlasting life.

Something God Has Done

Though this verse is most often quoted, it is questionabl whether we fully understand it. It is well that we should *Religion begins with the Given.* It is not something we d or say: it is something God has done. For that reaso the Evangel humbles us and cuts across all our prou ambition. Words like attainment, realization, self-conques are frequent terms in our vocabulary. They flatter th human ego and are essentially selfish, aggressive word They have no place in the Evangel. When we strike throug to the root and center of this wondrous thing which God hat wrought we know that it is all of grace and not of work We love to do things and are proud of all our doing, bu when we come into His presence we cannot stand on ou works. We can only say:

In my hand no price I bring;
Simply to Thy cross I cling.

Even at the expense of laboring this point—for the writ feels it cannot be emphasized too much—let us put it in a other way. What is the real meaning of Christmas? Wh do we celebrate it so? In our travels we may have gone Scotland and visited Holyrood Palace where Mary, Que of Scots was born. There we well sense mystery and r mance. We may have passed to Holland and visited t birthplace of William of Orange, who freed the Netherland and there we have the sense of history. We may pass ne to Corsica and visit the place where Napoleon was bor and other feelings will fill the mind. Historical associ tions will crowd upon us. But when we go to Bethlehe and stand beside the manger where He was born, we fe altogether differently. We do not stand and say, "O com let us admire him"; we say, "O come, let us adore him." F here we feel in the presence of something altogether d ferent, something solitary and unique.

That is precisely why on Christmas Eve we hang up c stocking and nothing else. For on that day of all days t busy foot ceases from its going and we sit down and wait receive. That is the Evangel set in dramatic form. God giv we receive. We do nothing; God does everything. Glory to the Father and to the Son and to the Holy Ghost as was in the beginning, is now, and ever shall be. Amen.

(Part II of this article will appear in April *Shepherd*

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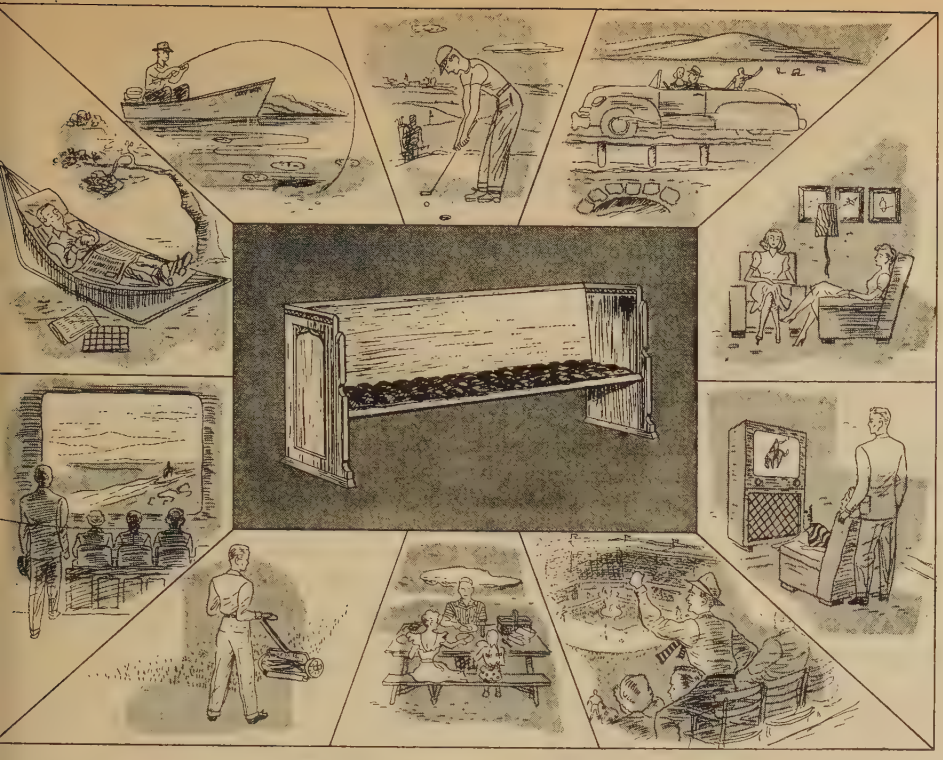

Why Inactive Members?

by Gordon Pratt Baker

OFFICIAL records show that during 1949 Methodism wrote upon its olls the names of 368,564 new mem-ers. At first glance this seems like a ajor triumph over the forces of evil. he thrill of our victories fades a trifle, owever, when we discover that our in-ctive members increased by 57,817 uring that year.

The seriousness of this loss can be rasped when we notice that this is pproximately 18 per cent of our total embership. Nine years ago (1941) bout 13 per cent of our membership as reported inactive. Thus the "dead-eight" in our church is increasing more apidly, percentage-wise, than our total embership.

Why keep these persons on our church olls? Either a man is actually working or the Kingdom or he is not qualified o be numbered among the followers of hrist. Indeed, haven't we put too much ress upon getting large numbers of ersons?

If we are to preserve the essentials f our faith and thereby make our hurch a bulwark of spiritual strength e can no longer ignore the fact that ere is neither scriptural nor traditional Iethodistic support for stressing num-ers.

We cannot imagine Jesus computing the vitality of his cause in terms of the fickle multitudes which today could cry, "Hosanna" and tomorrow, "Crucify." Nor, for all His compassion, can we conceive of His putting the Rich Young Ruler on a list of subsidiary disciples. Such action is inconsonant with the character of the Master who declared, "If any man will come after me, let him deny himself, and take up his cross and follow me" (Matthew 16:24).

In his sermon on the plain, he challenged the crowd: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) When he came to describe the Last Judgment he committed to hell-fire not those who were blatantly wicked but those who piously neglected the essentials of his ministry. (Matthew 25:41 ff.) Nor is it fallacious to infer that the persecuted author of the Book of Revelation was remembering Christ's severe insistence upon standards when, in the name of God, he wrote to the Laodicaeans: ". . . because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:16).

The story of the apostolic church is not the story of courtesy members but of martyrs, like Stephen; and there is profound validity implicit in the question which veteran Crusaders of a later day addressed to new acquaintances, "Where are thy scars?"

That John Wesley subscribed to the same high standards of spiritual worthiness his *Journal* liberally attests. At Horsley alone he expelled 64 persons from the society for such various and sundry reasons as cursing, Sabbath-breaking, brawling, idleness, laziness, lightness, and carelessness. And that in a time when Methodism did not enjoy popularity!

Frontier Methodism in America likewise took a firm stand herein, as Francis Asbury made clear when, seeking to extirpate slavery, he wrote into the *Discipline* of 1786 certain rules regarding its practice and concluded his injunctions with these unequivocal words:

> In consideration that these rules form a new term of communion, every person concerned, who will not comply with them, shall have liberty to withdraw himself from our society within the twelve months succeeding the notice given as aforesaid: otherwise the assistant (i.e., the minister in charge) shall exclude him in the society. No person so voluntarily withdrawn, or so excluded, shall ever partake of the supper of the Lord with the Methodists, till he complies with the above requisitions. (Cf. W. P. Strickland, *The Life and Times of Francis Asbury*, p. 182.)

A century later the same stern precautions prevailed in the 1880 edition of the *Discipline* of the Methodist Episcopal Church:

> That we may be more exact in receiving and excluding members, the Preacher in Charge shall, at every Quarterly Meeting, read the names of those that are received into the Church, *and also of those that are excluded therefrom.* (Paragraph 48, p. 39; italics mine.)

Were those rules contemporary they would eliminate the anomalous situation of churches listing as much as one-fourth of their membership on the inactive roll—as 21 charges out of 49 in *one* district of *one* Annual Conference currently report.

History bears out the fact that the

Church has always been the strongest when its membership qualifications have been the strictest. The compromise with Constantine, the worldliness of the 13th century clerics, the moral nadir of ecclesiasticism in 18th century England, the wild confusion of our own times, vividly point up this inescapable truth. In a day when totalitarian philosophies are so clearly crystallized that they threaten the freedom of the world, indifferent church members are allowed to pledge indifferent allegiance to a church which they never attend and find that their names are continued upon its rolls in recognition of a loyalty which they never knew. Not even civic organizations and service clubs permit that! What can be granted lightly will be taken lightly. "He jests at scars who never knew a wound."

Of course we want to increase the membership of the church! That, too, is a divine injunction. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Luke 14:23.) But we must bring them in on Christ's terms! That very word "constrain" is disciplinary, as the verses following it indisputably prove.

How, then, can we guarantee the inner quality necessary to a vital church membership and so persuade increased commitments to Christ? Here, again, we can learn from the past and effectively build upon its witness for the future.

First, we can—and should—restore the six-month probationary membership. Anyone who is earnestly desirous of leading a new life in Christ will be content to be proved. Paul's statement had other reference, to be sure, but it is equally valid here: "Prove all things; hold fast that which is good" (I Thessalonians 5:21). Who is not willing to be tested is not dependable.

Second, we can—and should—reinstate the practice of providing sponsors for new members. To no small degree the congregation, which has already taken solemn vows before God to anguish for men's souls, is responsible for the spiritual life of its members. The converted Paul entered the Christian ranks when Ananias of Damascus addressed him as "Brother Saul" and stood his sponsor in the synagogue. (Acts 9:17 ff.) It is manifestly unfair to induct individuals into a brotherhood which remains aloof from their religious progress. Nor is it fair to those already within the fold to permit them to bypass certain specific opportunities and duties in the fulfillment of which they expand their own spiritual experience. Let men and women be personally responsible for the reliability and spiritual growth of new members and the church will awaken to a new and transforming sense of its obligation to God.

Third, we can—and should—require each person to renew his membership every quadrennium. This could easily be effected by establishing one Sunday as "Membership Day." Publicized well in advance, the service would be devoted to the theme of loyalty to Christ and His Church; and each individual who wished to remain a part of the brotherhood of faith, at the appointed time, would rise and renew his vows. At the close of the worship he would hand to the pastor a card bearing his signature and attesting his action. Those absent would be given a "period of grace"—and so notified, by mail or otherwise—in which to return their signed renewal of membership. If, after such notice, they fail to respond, the pastor would have no alternative but to clear their names from the rolls. And if this seems drastic, it is at least in keeping with the implication of the Master's statement when he said to the jubilant Seventy: ". . . in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20).

Perhaps someone will protest that the adoption of such stringent standards will diminish our numbers and render us more vulnerable to the world's attack. All history shouts him down. Gideon became a power in Israel only when he reduced his ranks. (Judges 7:2 ff.) And from many disciples Jesus chose only 12 as the foundation for the Kingdom of Heaven!

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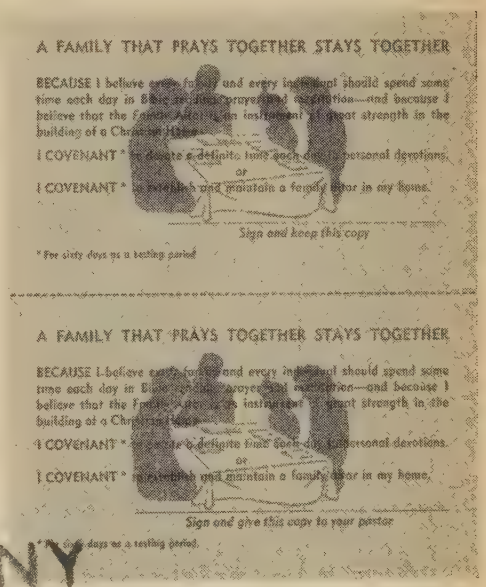
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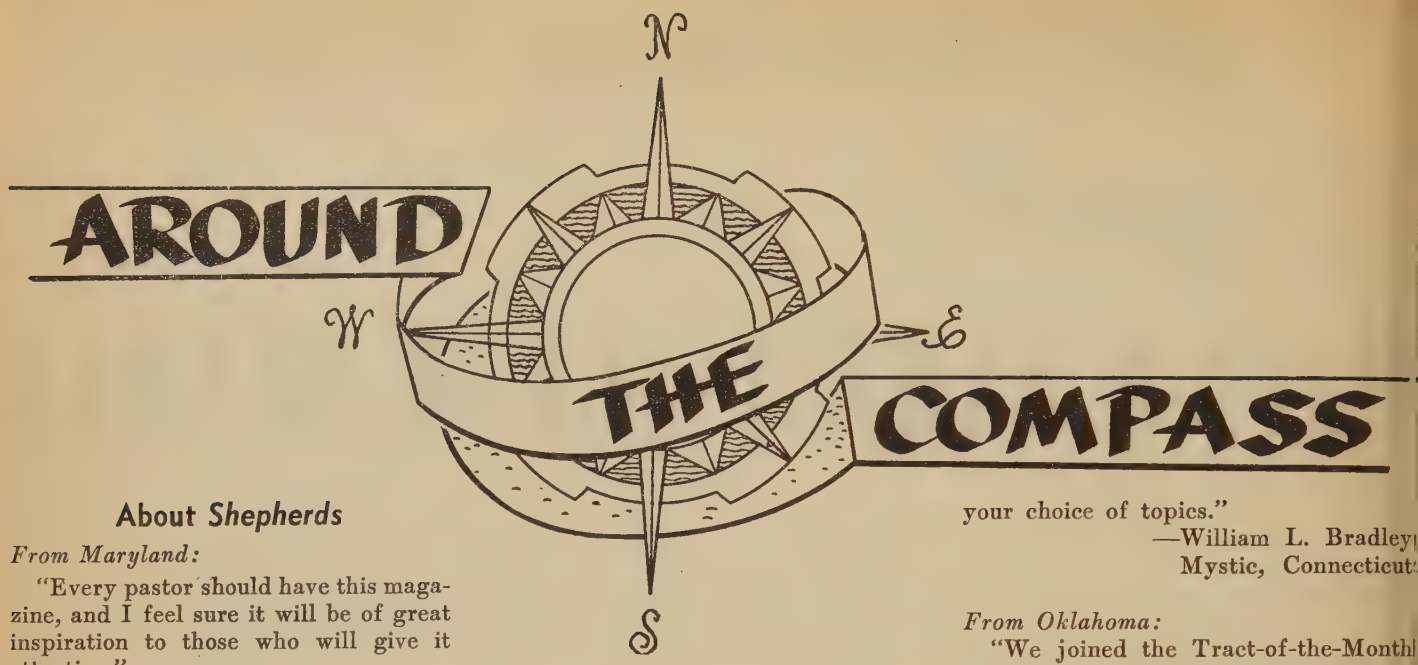

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HE FIRST STEP IN ASSIMILATION IS

The poet has said that "knowledge eeds contempt" in the world of ro- nce. The opposite is true, however, en a person unites with the Church. is *lack* of knowledge which breeds relessness, neglect, and inactivity. norance of what it means to be a ristian and a member of the Church ly undermines the vital glow of the ristian experience and leads to the glect of church attendance and ayer.

Every person who indicates a willing- ss to unite with the Church has a ral right to know what he is expected believe and what he is expected to do ter he becomes a member.

Lodges and service clubs do not hesi- te to demand that those who join their ders become intelligent concerning the ths which the particular organization eks to propagate. Those who join ch groups take it for granted that ey will have to spend some time in ining that knowledge. They expect rtain processes of initiation before ey can claim membership in the club.

If membership in Christ's Church is unimportant that anyone can join thout training or study we can be solutely certain that a large per- ntage of those received in such a anner will soon lose their interest in e church and find it easy to discover cuses for not attending the services.

Every person who joins the Church— ild, youth, or adult—should be given period of training before being re- ived into membership.

As this issue of *Shepherds* goes to ess, classes are being conducted for ildren and youth in thousands of ethodist churches. Only a small mi- rity of the pastors have failed to cognize the responsibility which the w of the Church imposes upon them train boys and girls in classes before ceiving them into church membership.

While many pastors are eagerly an- ipating the new studies for church embers now in the process of prepara- n by the Commission raised for that rpose by the General Conference of 948, it can be stated that we do have ailable several excellent studies and courses to be used in classes in church membership for children and youth.

For those who are unacquainted with the literature in the field we recommend James S. Chubb's "My Church" as the best material available for children and youth. It has three sections which deal splendidly with "The Christian's Faith," with "Church History and Background," and with "The Christian's Responsibility and Discipline." The courses by Bishop Short and Karl Quimby in the same series are both excellent for the more adult mind and as background material to use in presenting "My Church." Lucius H. Bugbee's "At the Door of the Church" is interesting and helpful for those who are accustomed to the Closely Graded method of study. It has a fine emphasis upon knowledge concerning the history and sacraments of the Church, though it is less effective in its presentation of beliefs and doctrine.

But what about the adults? What shall we use in a training course to prepare adults for reception into the Church?

It is well to emphasize that a minimum goal should be three sessions of training. In general it can be stated that training should be given in the three areas of belief, history, and practice. People who join the Church should know what its beliefs are, what its history has been, what its present program is, and what is expected of each one who assumes the privilege of membership.

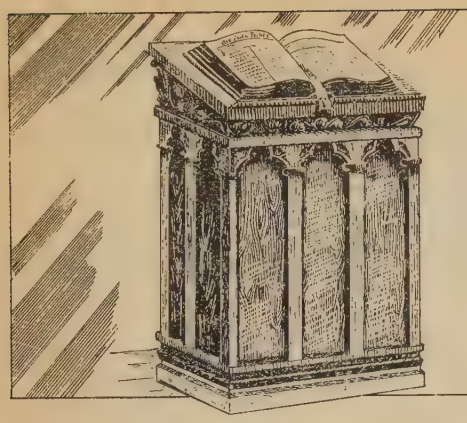
When a person indicates a desire to unite with the Church he can be helped if he becomes acquainted with three different books. The first is "The Beliefs of a Methodist Christian," by Clinton M. Cherry. It is inexpensive enough at 35 cents that it can be made available to every adult. (It is not suitable for children and youth.) It presents a satisfying summary of the basic doctrines of The Methodist Church. The second is "The Methodist Primer," by Bishop Charles C. Selecman. It is both a guide to doctrine and a fine summary of Methodist history. The third is "I Will Uphold the Church," by Homer J. R. Elford. This little booklet, selling at 10 cents a copy in single orders, presents the four obligations of the church member as expressed in prayer, presence, gifts, and service in such a manner that it cannot fail to inspire those who read or study it.

While there is no single book which completely satisfies the requirements for those preparing to unite with the Church, any one of these three—or preferably all of them—makes a fine background of material to meet the needs.

In addition to the above-mentioned books and pamphlets there are several other pieces of literature which are valuable to acquaint new people with the privilege which is theirs when they become members of Christ's Church. "What Every Methodist Can Do," by Harry Denman and "A Word to New Members," by Bishop Hammaker, are two among many that will be useful for reading and for study.

Many pastors hesitate to request adults to attend classes because they fear they will be lost to the Church because of their unwillingness to comply. That may be true in situations where preparation for church membership has never been expected. In such places the pastor will need to lead the people step by step. At first he will place the invitation to learn more concerning the Church and the faith on the basis of choice alone. He will assume that the people want to attend; but he will indicate that it is a matter of free choice, that it is not a requirement but rather an extra privilege which is given to them because of their decision to unite with the Church.

Sometimes the classes will be held during the church school hour on Sunday morning; sometimes they will be held in connection with the Weekly Prayer Meeting, or in connection with another of the regular activities of the church. The time and place are not as essential as is the need to be about the business of giving new members a glimpse of the glorious treasure which is theirs to claim when they enter the doors of the Christian Church.



Preparing The Church For Pulpit Evangelism

By

JOHN L. WHITE, EXECUTIVE DIRECTOR
Wisconsin Conference Council

AS we approach this subject, we need to clarify the various terms we shall use. By church we mean the worshiping congregation and such others as make up the church membership. By preparation, we mean establishing an atmosphere of expectancy as well as properly providing all accessories necessary to the functioning of a successful service. By evangelism, we mean not only the definite conversion of people from a formal way of living to a Christ-centered life but also that whole process of Christian growth which may come from any program of revitalization.

I

We begin by discussing the place of the *Committee on Membership and Evangelism.* We advocate the use of this Committee because it should be so constituted in each normal relationship of the local church that it should be adequate for any program of Pulpit Evangelism.

This does not mean that the Committee on Membership and Evangelism will do all of the work. It does mean, however, that this committee should take the initiative in the organizing of all groups in the local church for Pulpit Evangelism.

Its first duty is to plan suggestions to the Official Board. When its recommendations are ready, the officials should give adequate time for the hearing of the report. All phases should be carefully discussed, with such modifications being made as the Board deems wise.

It is readily apparent that the minister of the church (and probably the Chairman of the Official Board) should be present when the Committee on Membership and Evangelism considers the suggestions to be taken to the Official Board.

When the Official Board has accepted recommendations that concern dates, budget (possibly a guest Evangelist) and all other pertinent matters, it next becomes the task of the Committee on Membership and Evangelism to enlist the following groups to cooperate with a program of Pulpit Evangelism:

1. *All Church School workers should be enlisted.* The Board of Education and the Workers Conference are the normal places where this whole program of Pulpit Evangelism should be thoroughly explained, and where the enlistment of cooperation from every Church School worker and every member of the Board of Education should be obtained.

2. *The Youth Fellowship should be organized under the direction of its own First Commissioner.* It likewise should understand fully what the Official Board has approved, and every one of its members should be enlisted to make this program successful among the youth of the church.

3. *The Woman's Society of Christian Service is likely to be one of the best-organized groups of the church.* It is in a position to help promote any cause of the church. Therefore its entire support and cooperation should be obtained.

4. *In the same manner, the Methodist Men should be informed, their cooperation assured, and each of them enlisted to take some part in this program.*

All of the foregoing applies with equal weight to any other group of the church.

II

A *prospect list* should be prepared as early as possible in the church program.

It is generally conceded that the prospect list of any particular church should be equal to one-third of the total membership.

Although a preaching mission will be of great value to the church members who attend such services, nevertheless when we think in terms of Pulpit Evangelism, we must be prepared to invite and secure the attendance of people who have not committed themselves to Christ and who, therefore, "stand in need" of the fellowship that the church offers.

III

Any attempt at Pulpit Evangelism should be undergirded by *prayer.*

We suggest that Cottage Prayer meetings be organized at least six weeks before the date of the beginning of the special evangelistic preaching series. To a large degree the size of the parish will determine the number of Cottage Prayer meetings which can be wisely used.

We might suggest that a Cottage Prayer meeting organized in the vicinity of each 40 members of the church might be the most effectual.

Leaders for these prayer meetings should be enlisted from among the Church School workers, the youth, the Woman's Society of Christian Service and the Methodist Men.

Of course, these leaders need to be especially instructed as to the nature of the Cottage Prayer meeting so that it does not become just a social conversation group. The function of the Cottage Prayer meeting should be the securing of spiritual strength for all who attend that they might not only understand what their church is attempting but that their hearts might be "strangely warmed" with a fervor that the program of Pulpit Evangelism must succeed.

Whether they are church members or not, people who are highly spiritually inclined should be invited to these Cottage Prayer meetings.

IV

We find as we think through the preparation for Pulpit Evangelism that many things need to be done weeks before the time of the meetings. *Publicity*

ould be part of the planning of the mmittee on Membership and Evange- n.

The dates should be announced early that the entire church may pre-empt em for the purpose of Pulpit Evan- ism. All other events on the church endar should be adjusted so as to engthen the effectiveness of this pro- am of Pulpit Evangelism.

In addition the church bulletin board ould carry some announcement con- rning the nature of this program at st one month in advance of its inaugu- ion.

Moreover, cardboard posters can be ectively placed in the show windows drugstores, grocery stores, etc., in e vicinity of the church some weeks fore.

Publicity by mail is very effective ovided it is neatly and precisely pre- red.

V

The importance of the *church build- g* cannot be overemphasized in the eparation for Pulpit Evangelism. Just we have emphasized the importance the Membership and Evangelism mmittee, securing the approval of the ficial Board, and enlisting the cooper- ion of the Church School workers, e Youth Fellowship, the Woman's ciety of Christian Service, and Meth- ist Men, so we would like to em- asize that other Committees will need be brought into action in regard to the church property itself.

The property committee should be challenged to bring the church to the highest possible degree of cleanliness. A clean church is very important at all times. It is especially important when we are to invite unchurched people to become part of the fellowship that worships in the church building for which we are responsible.

Adequate provisions should be made for extra heating. This may add a bit to the budget and require extra service from the sexton. It ought to be obvious, however, that it is a matter requiring careful attention. So, too, the church must be properly lighted.

It is also wise to make arrangements with leaders of all groups which normally meet in the church so that no other program goes on within hearing distance of the sanctuary at the time of the evangelistic services.

Overarching all is the necessity of securing the enthusiasm of the sexton for this whole program of Pulpit Evangelism.

VI

There are other organizations in the church that need to be consulted early. Arrangements should be made with the organist so that he may plan to be in attendance at these meetings (compensation will vary with the type of church concerned). Likewise the choir director and members of the choir must be consulted early.

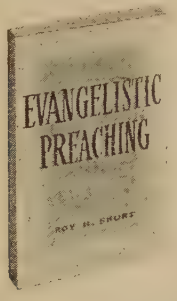
Almost as important as the organist and the choir director are the ushers. We need not take time here to discuss the characteristics of good ushering, but surely the Board of Ushers should be present with even more careful attendance to their responsibility than in the normal Sunday Worship Service.

VII

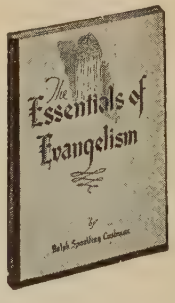
The congregation should receive instructions as to the nature of the "altar call." This paper is not intended to discuss at any length the "altar call" itself. However if the "altar call" is to be made, a church which has not witnessed such a manifestation should have it fully explained in order that they might not only understand but that they might yield themselves sympathetically to it as an effective part of Pulpit Evangelism.

VIII

At the very beginning of these plans the Committee on Membership and Evangelism should have in mind a program of assimilation of the new members. Again, we do not intend to discuss that one important phase of our evangelistic effort which is all too often neglected. We merely affirm that the preparation of the church for Pulpit Evangelism must include plans by which those who have been won to Christ may be given the best possible opportunities to become part of the fellowship of faith which we know as the church.



Two Major Books on Evangelism



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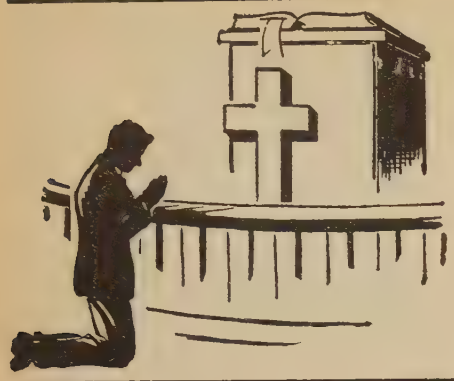


How to Give an Altar Call

ONE of the most striking weaknesses in contemporary Protestantism is the widespread ignorance or mishandling of the altar call. This vital Christian experience has disappeared altogether from many of our churches, while in others it is so ineffectually presented as actually to harm the cause of the Kingdom. Yet the practice is historically and spiritually central to our faith. In the profoundest sense, Jesus employed it constantly in his ministry. "Follow me," he said to Peter and Andrew, "and I will make you fishers of men." "Follow me," he said to Levi, and a publican forsook the tax booth to venture out upon the highway of heaven. "Follow me," he said in effect to a Samaritan woman, and many of her compatriots believed on him because of the testimony which she subsequently bore. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness. . . ." (Hebrews 2:3, 4*a*.)

The fact that irresponsible groups have "pressurized" the altar call by no means cancels our obligation concerning it. It may need redemption, as some critics insist, from certain kinds of distasteful practices. It may need to be clothed with greater dignity if it is to blend with worship services which are increasingly ritualistic. But be that as it may, unless organized Protestantism soon reclaims this portion of its heritage, our faith will perish of dry rot.

All too characteristic of our age is the statement which a young minister recently injected into a discussion concerning the use of the altar call. "I would not know how to extend the call," he said, "or what to do if anyone came forward in response to it." Imagine the fate of Protestantism had that been the outlook of John Wesley and George Whitefield and William Carey! Every one of these great spokesmen for God knew that there are at least four essential factors involved in the altar call.

The first is *expectation*. Carey wrote in his diary: "Expect great things of God; dare great things for God." Do *we* expect someone to find eternal salvation in *our* services? The listlessness peculiar to so much of our worship is merely the reflection of a lack of expectancy. An apocryphal story tells of a pompous preacher whose prayers consisted of purely mechanical petitions in keeping with the set routine of his church. One day, following his sacrosanct policy, he knelt in the splendor of his office and said, "O Lord—". "Yes, my son?" interrupted a heavenly voice. The preacher dropped dead from sheer surprise. The irony of the story, of course, lies in the fact that so many of us could substitute our names for the preacher's.

The altar call must be extended in faith believing. Here is no perfunctory invitation to a tea party! Here is an offer of eternal life! Here is a challenge to transforming service! Here is the presentation of an opportunity for individuals to become all that they ever hoped to be! Every aspiration that has filled their hearts with longing, every dream that has set their souls on fire, has been unconsciously building for this moment! Every contact God has ever made with them—whether in the beauty of a sunset or in the courage of an afflicted friend—has laid a foundation for redemption long before we extend the call! We never speak to any person but what God has spoken to him first. Justin Martyr was already searching for divine truth when an unknown Christian bore his witness to the saving grace of our Lord. Wilfred Grenfell's soul was already divinely disturbed when he heard Dwight L. Moody preach. Do we believe that we are emphasizing the word God has already inscribed on men's hearts? Do we believe God's promise that that word will not return unto him void? Then let us give the altar call as if we expect someone to answer, not us but the inner imperative with which he has been wrestling! We can give that call confidently when our visitation evangelism program has put us in touch with the burning hopes of our people's souls.

The second essential for the altar call is *preparation*. Both pastor and people must be ready for it. Sometimes men are discouraged from its use because it has failed to produce the results they desired when they employed it intermittently. "We have tried it," they say, "and it does not work." But have they properly prepared for it?

The successful altar call is not an afterthought. It is part of a planned program, and, rightly conceived, climaxes the service. All that precedes it is background against which to project the appeal for personal commitment. Thus there must be psychological progression throughout the order of service. Hymns, scripture, special music, prayers, the message—all must point toward individual decision. This means that the worship experience of a congregation must be carefully guided. No can that guidance be limited to one particular program. Rather it must set the tone of a whole ministry. For the decision which so often appears to come suddenly is usually the cumulative result of a spiritual impact to which the individual has been subject over a period of time. The tendril which bursts so brightly from the ground one sunny day has been growing a long while in the dark. But it needs the hour of glorious sunlight to shatter the imprisoning earth.

The preparatory process must remain incomplete, however, until the

ister moves toward a definite *pur-*. Too often individuals are asked ly to affiliate with a particular rch. While that request may be good, tself it is not enough. Men need to up as well as out. They need to ıb as well as run. It is true that re must be fellowship among the ts. But it is also true that there must fealty to a Sovereign. Our loyalties t be caught up in a higher loyalty ch gives them meaning. And it must *personalized* loyalty—one which we behold in action and effect, one ch we can *feel* because we can ex-ience its transforming power.

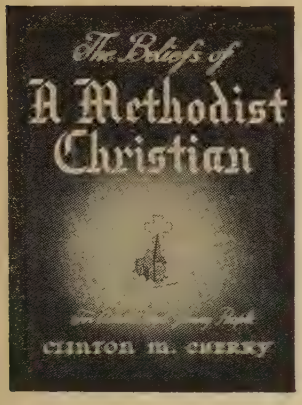
The altar call cannot succeed, there-e, when it is a desultory appeal to ı church. It cannot fail when it is ultimatum for union with Christ.

This does not mean, of course, any attempt to browbeat individuals into the Kingdom. It means holding before them the ideals of Christ *as those ideals relate to them.* It means bringing them face to face with themselves, not simply that they might see their moral squalor, but rather that they might behold themselves *as they may become by the grace of God.* It means stirring up within them the burning penitence of Joseph Grigg's great hymn:

"And O may this my glory be
That Christ is not ashamed of me!"

Penitence goes hand in hand with *prayer.* When a man has been so profoundly moved that he is constrained to fall upon his knees at the altar of the Lord, it is incumbent upon the Lord's messenger "to agonize with him in prayer." Woe unto that minister who is a stranger to intercessory prayer! Yet all too often clergymen stand and gaze in bewilderment at a lost soul tearfully bowing before the chancel and waiting for power to descend upon him from on high. I have actually seen ministers dismiss converts they never expected with a formal benediction! How long must the hungry sheep look up and go unfed?

We must learn to kneel beside our soul-sick brethren and to mingle our tears with theirs. We must learn to pray for their sins as if they were our own. We must love them. We must suffer with them. We must struggle for them. We must see them through. And we must do it on our knees! For the altar call is the call of a loving soul to the souls of those for whom Christ died!



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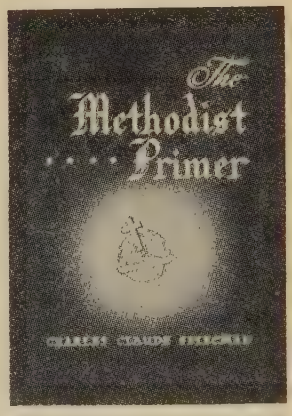

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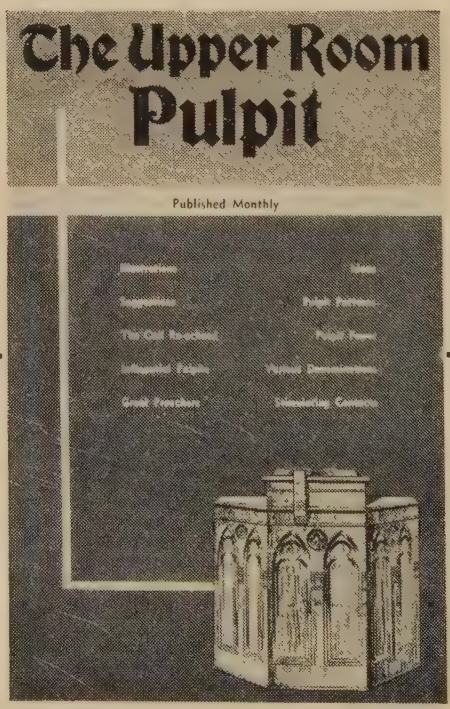

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Spiritual Life Clinic for Danville Methodists

By Arthur P. Jordan
St. James Methodist Church
Danville, Illinois

Some months ago the Reverend Fred yne, pastor of the Lincoln Methodist urch of Danville, planned for his ople a Spiritual Life Clinic directed Mrs. Mary Welch of Henderson, xas. In a casual conversation one day related the fact to a number of Dan-le Methodist ministers, and soon a operative program was under way. a united endeavor the clinic was to held for two weeks, beginning Sep-nber 24 and ending October 6, 1950. was to emphasize the theme: "Whole-me Living for a Holy God." Its gen-al aim was to "help Christian people dividually and as corporate groups to scover and eliminate those blockages, kages, and embezzlements that nder the fullest expression of the life Christ in the daily life," and "to ad them to a release of those divine namics of human personality for fective praying, triumphant living, d contagious witnessing for Christ d His Church in the world." During e first week the clinic was conducted the Lincoln Church; the second week, St. James Church.

The clinic was comprised of two ssions daily. One was held in the orning at 10 o'clock; the other, at 30 in the evening. To prepare for this nic, the participating ministers held meetings each week. Several sessions were held in cooperation with the presidents and the Spiritual Life secretaries of the Woman's Society of Christian Service. Prayer groups were organized, and those who could not attend them prayed individually at an appointed time each day for the success of this clinic.

The publicity program consisted of notices in the church bulletin, news stories in the local paper, and a widely-circulated publication of the schedule of services.

Mrs. Welch spoke one morning in the high school assembly.

The peak of cooperation was reached on Sunday morning, October 1, when all the churches participating joined in the World Wide Communion Service. The Methodists of the city gathered in the St. James Church sanctuary, largest in the city, for communion. Buses transported the people from the churches in the city. People were standing that morning because of the lack of seating space. Mrs. Welch gave the meditation on "Two Words for One World."

One outstanding citizen said about this service, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

The clinic closed with a commitment service. The day before, each person participating in the clinic was given a sheet on which were 10 commitments as suggestions. The individual checked those things to which he was to commit himself, signed his name, and brought his pledge to the altar, where he then received Holy Communion. After that, the worshipers made a circle around the sanctuary of the church by joining hands. In this attitude of fellowship they were dismissed with a prayer by Mrs. Welch. This was one of the high points, if not the climax, of the clinic.

Each church is following up the clinic in its own way. Lincoln Church has organized a study class using a book called "Seeking Him Together." St. James Church, following a similar plan, is studying "How To Pray." This latter group is using its program as a prayer laboratory. The number enrolled has been far above ordinary, and the whole program has given those participating a new interest and devotion to the church and to Christian living.

Ministers and laymen alike have found the Spiritual Life Clinic richly rewarding. "The Spiritual Clinic has brought such bountiful peace in my mind and heart," one individual declared enthusiastically. "It has opened a more vivid picture to me of the possibilities of Christian life, its joyousness, and its power."

Time and again statements were made that "This Clinic has taught me how to pray." One minister said: "Such clinics make one realize the infinite possibilities of prayer and growth in the spiritual life." Danville Methodists will be forever grateful for the fine, God-given insights of Mary Welch.

The picture at right shows Mrs. Mary Welch nducting a morning clinic, October 5, in the ctuary of St. James Methodist Church, Dan-e, Illinois. The exterior of the church is shown top of page.

A Layman Writes of a Fishermen's Club

By Archie Lackore

Central Methodist Church
Winona, Minnesota

A little more than a year ago, our pastor, T. W. Potter, called together 12 laymen of our church, all from different walks of life, to make up our Fishermen's Club. This club was composed of unskilled laborers, lawyers, salesmen, mechanics, electricians, accountants, and the like.

Had we known what our pastor actually intended to ask us to do, I am sure that many of us would not have answered the call; for little did we realize the extent of our ability, and little did we know what amazing results our efforts would bring.

On that first evening we broke bread together, twelve of us, with our pastor. Then he told us that he had called us to help bring the unchurched people in our community to Jesus Christ. He reviewed with us how Christ had done likewise. With our pastor's help, we prepared our hearts and minds to go out on this mission as "fishers of men." Since that first meeting, the club membership has grown to approximately 48, as six new members were chosen to work with six old members each time the "fishers" went out.

Mr. Potter had names of prospective active church members written on individual cards and, after pairing us off, permitted us to choose four or five names. We made calls from about 7:30 to 9:30 o'clock in the evening. (We have found these to be the best working hours.) Then we went out, two-by-two, to a completely new experience of our lives. One of the greatest fears that we had was that we might not receive a welcome at the door. This has never been the case. Always we have been greeted in a friendly way and invited into the home.

Before we approach the house, we decide which of the two of us shall lead the conversation. The other stands by, ready to assist when necessary. Never do we try to "sell our bill of goods" at the same time. If we attempted this, our twofold purpose would be lost immediately.

We knock on the door and Mrs. Williams answers. The leader says, "Good evening, Mrs. Williams, is your husband at home?" Now this is very important, as best results are obtained if both the husband and wife are present. If one is absent, it is best to make an appointment for a later call.

If Mr. Williams is also at home, the leader introduces first himself and then his co-worker to Mrs. Williams, states that we are from Central Methodist Church, and asks if we might have a few minutes of their time.

Mrs. Williams invites us in. We do not remove our coats, thus assuring the couple that our mission is short and we really do not intend to take very much of their time.

After a brief conversation concerning some commonplace topic, the leader says something to this effect:

"We are here on a mission from our church as 'fishers of men.' We find that you people have been attending our church occasionally and we assume from your attendance that you may be interested in joining our congregation." The leader is careful not to digress after the subject of joining the church is introduced, and the assistant is always ready with a word when needed. However, we always avoid argument.

Even though we feel our first call is not a success, we have at least extended an invitation for our hosts to join in the fellowship of the church. And we find that the initial call will stimulate their thinking and open the way for the pastor and other "fishermen" to call.

Through this method we increased our last year's membership by 128, as against the previous year's increase of 28. The greatest number of accessions to the church in any one year prior to this time was 75.

Three cases come to my mind as typical of the kind of people our men encounter in their missionary work. The first is that of a welder and his wife. She was church-related, but he had very little church background. However, he possessed fine possibilities if his efforts were steered into the right channels.

The second example is that of a buttermaker and his wife who lived in a small village. They had a boy, two and one-half years old, and consequently were impressed by our nursery.

The third case which occurs to me as typical is that of a young couple with a four-months-old baby. Barefoot and clad in a bathrobe, the husband answered the door, and I learned that he was a helper in a bakery. He had no church background. His wife had belonged to a Methodist church in Wisconsin.

Prospects such as these—average middle-class people—were the ones toward whom we bent our missionary efforts.

And now, just a few words in my own behalf. For I should like to share with you my reason for believing this mission has a twofold purpose.

This work has not only helped to bring others to Jesus Christ. It has also brought me much closer to Him and His teachings. I feel that I cannot go out and ask others to come to Jesus Christ unless I, myself, attempt to set a good pattern of this mission for my fellow people.

A LAYMAN SPEAKS

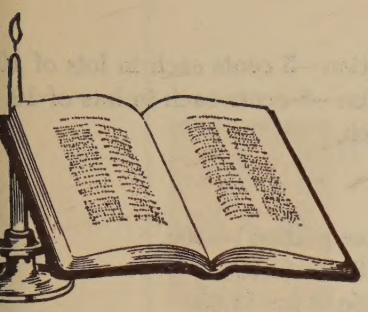
I am a layman, and I bear the name
Humbly, yet proudly, knowing I am part
Of the church of the living God, a church aflame
For the saving of men's souls. I lift my heart
In gratitude and praise that I may share
In the labor of Christ's Kingdom here on earth;
That there are burdens I may help to bear;
That my services may be a thing of worth.

One layman among millions—yet each one
Has his appointed place, his separate task.
If I should fail, some soul may not be won,
Some work be left unfinished—Lord, I ask
For wisdom and for strength that I may be
A layman that is pleasing unto thee.

—Grace Noll Crowell

Put More About Prayer Into Your

Lenten Reading



At this season and in the unhappy situation in which our nation finds itself it ought to be part of the program of every church to encourage the reading of books and booklets that will deepen and strengthen the faith. On request a supply of the following can be sent on consignment.

Laws of the Spiritual Life

is devotional study by Dr. Charles Schofield points out some of the basic laws that affect our spiritual lives, with especial phasis on Prayer. It is a practical guide to some of the principles of religious living. 35¢; 3 copies, $1.00.

The Practice of the Presence of God

ıong the richest heritages of present day Christians are the devotional writings that have come down to them through the ıturies. Selections from Brother Lawrence's letters and conversations are available in this booklet. Other similar booklets lude *Selections from Augustine, The Imitation of Christ,* and *Martin Luther's Table Talk.* Each booklet 10¢; 100 or more, each.

Pray for Others

ınk C. Laubach writes helpfully on this subject in this booklet that answers the questions frequently asked about intercesy prayer. Other booklets in this series include: *Is Prayer Intelligent?* by George A. Buttrick, *How Does God Guide Us?* by Stanley Jones, *What Does Prayer Accomplish?* by Andrew W. Blackwood, *How to Find Prayer More Meaningful,* by orgia Harkness, *The Master's Guide to Prayer,* by Rollin H. Walker. Single copy of any one booklet, 10¢; set of 6 (The ıyer Series) 50¢; 100 or more, 6¢ each.

Great Moments in the Life of Christ

ere in reality is an outline life of Christ in which Dr. Charles M. Laymon has selected for devotional study fourteen great ments of decision in the life of our Lord. This volume will prove helpful to the Christian of many years as well as to those o are new in the way. Single copy 15¢; 8 copies, $1.00; 100 or more, 10¢ each.

When Sorrow Comes

ery Christian faces sorrow, discouragement, pain, and disappointment. In a pocket-sized pamphlet E. Stanley Jones has itten helpfully on the problem of sorrow. Other writings in similar format include *Comfort Ye, My People,* by Grace Noll owell, *The Christian and His Sorrows,* by W. A. Smart, *When Disappointment Comes,* by John J. Buchanan, *The Mystery Pain,* by Leslie D. Weatherhead, *Overcoming Discouragement,* by Robert E. Speer. Single copy of any one booklet 10¢; of 6 (The Comfort Series) 50¢; 100 or more, 6¢ each.

Christian Nurture in the Home

hop Charles C. Selecman issues a stirring call for the family to assume its rightful place as the teacher of religion and rals. That no institution can take the place of the home in Christian Nurture is made clear. 25¢; 12 copies, $2.50.

In This Emergency

Prayer

Has Assumed a Larger Place in the Lives of Your People

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Easter 1951

On this anniversary of the resurrection of the Prince of Peace we find mankind's hope for peace in desperate jeopardy. We find our powers wholly inadequate to deal with our problems, but we are reminded that our Saviour Himself taught us to turn to God for help in every need. So let us be more in prayer and urge those about us to join in prayer. Let us pray more often, in public and in private, for the blessings of peace. Let us pray for the leaders of our nation, and for the leaders of the United Nations, that they may have the wisdom and the courage to do His will. Let us pray for our enemies. Let us pray for forgiveness for ourselves as we repent of our own misdoings which may have played some part in causing this world disaster. With thankfulness for the many blessings which are ours, let us seek God's presence in all the affairs of our days, remembering that none is too small and none too great to do His will.

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FOR CHRIST AND HIS CHURCH
FROM CRUSADE TO CONQUEST

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Building Up Church Attendance
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A WEEK

OF

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